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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

“TO MY OWN SOUL”

BY SWAMI VIVEKANANDA

Hold yet a while, Strong Heart,
Not part a life-long yoke
Though blighted looks the present, future gloom.
An age it seems since you and I began our
March up hill or down. Sailing smooth o'er
Seas that are so rare—
Thou nearer unto me, than oft-times I myself—
Proclaiming mental moves before they were !
Reflector true—Thy pulse so timed to mine,
Thou perfect note of thoughts, however fine—
Shall we now part, Recorder, say ?
In thee is friendship, faith,
For thou didst warn when evil thoughts were brewing—
And though, alas, thy warning thrown away,
Went on the same as ever—good and true.

CONVERSATIONS OF SWAMI SHIVANANDA

(Place : Belur Monastery. Time: Sunday, 8 December 1929)

It is morning. Many *sanyasis* and *brahmacharis* of the Math have collected in Mahapurushji's room. A conversation on spiritual practices is taking place.

Swami Shivananda : 'Control over the senses will come automatically from repetition of the Divine Name and spiritual practices. The Divine Name is so powerful that it brings under control the mind and the senses and everything. But the Name must be repeated with great love. If love for God grows by any means, then there is no more worry. You will then advance towards Him very quickly. Once you can establish a personal relationship with Him, the mind becomes free of all anxieties. So long, however, as the mind dwells on the lower planes, it is not possible to have true love of God. When the *kulakundalini* (the spiritual potential normally lying dormant like a coiled-up serpent at the base of the spinal column) wakes up after hard spiritual practices and repetition of the Divine Name, the mind gradually rises from the three lower planes and comes to dwell on the fourth. It is then that the *sadhaka* (spiritual aspirant) begins to have vision of Divine forms and gradually acquires love for Him. Unless the mind is purified, how can one have love of God, who is *shuddhamapapavidham* (Pure and without a touch of evil) ? It is for this reason that strenuous spiritual practices and great yearning are necessary. You will have it and very quickly, for you are *brahmacharis* from early boyhood and are very pure ; lust and greed have not left a mark on your minds. He is revealed in pure souls quickly. Why not struggle hard a little and see what happens ? Know spiritual practices and love of God to be the main thing, and regard all the rest, outward activities like lectures, classes etc. as but secondary.

'It is good to repeat the Divine Name and

meditate, sitting on the same seat and in the same place, for that creates an atmosphere and helps the mind to become concentrated easily. And as soon as you meet women, salute them inwardly with reverence as mothers. The special instruction of the Master to us was this, and he also practised it himself in his life. The life of a *sanyasi* is a relentless vow. There should not be the slightest trace of impurity in it—it must be spotless. Never allow lust and greed to make even the slightest impression on your mind. You should always be occupied with high thoughts, meditation on God, spiritual practices, study, prayer, etc. Yours is a spiritual life, the divine life. The Master used to say, "The honey-bee sits on flowers alone and drinks only honey." The life of a true *sanyasi* should be like the honey-bee. He will enjoy the Divine joy only, and not allow the mind to wander in other directions. You have taken refuge in the sacred Order of the *yugavatar* (Divine Incarnation of the Age) in order to carry out His Divine mission. All the world is wistfully looking towards you to receive the ideas of the Master. Our earthly life is nearing its end. Now you will have to fill that place. Consider for a moment how great is your responsibility ; He is the source of all power. He will transmit power to you according to necessity and will make you fit instruments to preach His ideas and His message. The more you succeed in establishing Him in your heart, the more will you realize that He is there in a subtle form and is holding you by the hand. For He is no other than God and He has given you all His shelter. He will give you knowledge, devotion, love, and purity—everything. He will fill your life with bliss.'

After some time, when the conversation turned upon the subject of the Master's in-

incarnating himself in human body for the spiritual illumination of men, a *sanyasi* asked : 'Maharaj, do Divine Incarnations have full Knowledge always ?'

Swami : 'Of course, they have. Take for instance the life of Sri Krishna. He gave evidence of His Divine Nature from his birth. It is no doubt true that similar manifestations do not take place in the lives of all the Incarnations. But they all have full Knowledge of their character. The descent of the Divine Power takes place for the spiritual good of the world only. It is all an act of grace on their part. The Divine birth is not due to the result of *karma* as is the case with ordinary individuals. How can they have ignorance ? The Perfect and Eternal Brahman, the Lord of *maya*, descends upon the earth with the help of His *maya*, and after fulfilling the mission of the age, returns again to His own Divine Nature. The spiritual practices, the hard austerities they perform, are all for the instruction of men and for holding an ideal before the world. He is God ; He is Perfect ; how can imperfection ever exist in Him ? The Lord has said in the *Gita* : "O Partha, I have no duty to perform in all the three worlds ; there is nothing that I have not and nothing that I have to gain. Still I am engaged in work." He has further said : "Actions do not bind me, I have no desire for the fruits of actions. He who knows Me thus is not bound by actions."

'Without this being the case, how can He be God, or how can there be Divine Descent ? As long as the Incarnations remain in the world in human form, their conduct and actions appear outwardly as those of common men. They seem to be happy in happiness and miserable in misery. It seems from these that they do not have full knowledge always. But it is not really so. Especially in the case of the Master, manifestation of the Divine

Powers is hardly seen. The human aspect was more manifest in his life. The Incarnation is marked this time by pure *sattva*. He said, therefore, "This time it is like the king touring the city incognito." It is very difficult to understand this attitude of the Master. For instance, the Master wept much at the death of Keshab Chandra Sen and said : "Keshab is dead. I feel as if I have lost a limb. Henceforth with whom shall I talk when I go to Calcutta," and so on. It was exactly like when people grieve at the bereavement of dear ones. This is their divine play, which is very difficult to understand. The *Adhyatma Ramayana* has nice observations on this subject. What a beautiful synthesis of Knowledge and Devotion does it contain !

'Ramachandra, who is the highest Brahman, the knower of the past, present, and future, incarnated himself in human body in order to establish righteousness by destroying Ravana along with the race of *rakshasas*. He even knew that Ravana would carry away Sita. The *Adhyatma Ramayana* has it that even before Ravana came in the guise of a beggar to carry away Sita, Rama had been saying to Sita : "O daughter of Janaka, Ravana will come in the guise of a beggar to carry you away. Enter into this fire, leaving your shadow-figure in the cottage and live there for a year in invisible form. You will join me at the end of a year after the destruction of Ravana." So saying he made Sita enter the fire. On the other hand, how great was his grief after the abduction of Sita ! Giving up food and sleep he was weeping day and night and searching for Sita ! He was loudly lamenting and enquiring of trees, creepers, birds, and beasts, about her. Utterly disconsolate with grief, he was searching into every corner of the forest for Sita. These are all very funny things ! They do not reveal themselves easily.'

(Place : Belur Monastery. Time : 11 May 1930)

At night a *sanyasi* who had come from South India saw Mahapurushji. Saluting

him and expressing the longing of his heart to him he said : 'Maharaj, I want to see God

in all beings. Please tell me how can that be possible.'

Swami Shivananda : 'My son, one should first of all see God in one's heart. He cannot be seen outside in all beings, if He is not seen within. When one becomes firmly established in Self-realization, one sees Him everywhere, within and without. Only then one achieves the state of *sarvam brahmamaya jagat*, the state, namely, when everything is seen as Brahman.'

Sanyasi : 'Can one achieve that state by cultivating and perfecting moral qualities like truthfulness, compassion, and love to all beings, and bearing all afflictions with an undisturbed mind?'

Swami Shivananda : 'Of course, the mind becomes pure by the formation of a moral character, and gradually that pure mind begins to reflect the Divine. But I don't think that God can be realized purely by moral endeavour, or by the perfection of a moral character. He reveals Himself through His grace in the heart of the devotee, if the latter meditates on Him ceaselessly. Meditation on God and constant remembrance of Him are essential. By thinking of the Existence-Knowledge-Bliss, the all-present, all-powerful God, of the nature of Truth and Love, man himself attains to the state of Existence-Knowledge-Bliss. One achieves everything, if one can somehow establish God in the heart. Then it is no longer necessary to make extra effort for moral perfection. In that case truthfulness, charity, love, and all similar other moral qualities automatically manifest themselves. The Master used to say that the child whose hand has been grasped by the father no longer runs the risk of falling down. The real secret of it—do you know what it is? It is grace and grace alone. He can be seen if only He reveals Himself through His grace. Spiritual practices, devotion etc. are only a means to turn the mind Godward!'

So saying Mahapurushji began to sing in his sweet voice

'If Thou dost not reveal Thyself, who
can see Thee?
If Thou dost not call one to Thee, can
the mind easily turn to Thee?
Thou art Perfect and the Supreme be-
yond the Supreme,
Thou art Infinite and canst be known.
O Lord, who is able to comprehend Thee
in meditation?
How much I console my mind that Thou
art beyond speech and mind,
Yet the heart pines and longs for Thy
vision.
Remove my sorrow, revealing Thyself to
my poor self,
O Remover of all distinctions, assuage
my heart.'

He sang the song with great absorption of mind and afterwards said gently : 'The Master used to say that the wind of grace is always blowing, why not unfurl your sails. This unfurling of sails is *purushakara* (self-effort), namely, spiritual practices. One should prepare oneself by means of spiritual practices, so as to receive the grace of God. All the rest depends on His grace. The heart becomes pure by constantly thinking of God and meditating on Him. Divine thoughts then automatically arise and the Divine grace becomes reflected in that pure mind. Besides, you have become *sadhus*, and have taken shelter in Him, having renounced everything. Realization of God is the only aim of your life. You have to spend all your time with Him. As the Master used to say, the honey-bee sits on flowers alone and drinks only honey. In the same way you should take delight in God in every state, whether in sleep, in the dream, or in waking. You should occupy yourself with meditation on Him, repetition of His name, remembrance of Him, reading and discussing about Him, and praying to Him. Thus alone you will have real joy and peace of mind in life and gain the fruit

of taking refuge in Him. God knows the heart, and His grace also flows where there is sincere yearning. There is no injustice in His realm.'

A BLUEPRINT FOR A POSITIVE POLARIZATION

BY THE EDITOR

'All Hindu philosophy declares that there is a sixth sense, the superconscious, and through it comes inspiration.'—VIVEKANANDA

We live in a 'time of troubles', and the notion that Western Civilization may come to grief seems to be in the air. The idea might have appeared fantastic to an average Westerner before 1914, for civilization then appeared to him as a sort of irreversible and automatic process. Repeated catastrophes have, however, dispelled the illusion and substituted it by the gloomy fear that, after all, the West may perish. History is no joke, says Toynbee, for it has skeletons in its cupboards—not just one skeleton, but perhaps twenty of them. They are the skeletons of civilizations that have come to grief in the past. The West has lost her old optimism and finds herself trapped, as it were, in the death-chamber of history, where the dead and the dying lie in piles all around her. Cold fear grips the heart. Can she escape a fate which overtook so many cultures in the past and which seems an almost inevitable historic and objective fatality?

Whether or not the Western civilization will survive, there can be no question that it is sick. All the signs associated with the decline and fall of civilizations are increasingly manifesting themselves. Wars and class antagonisms of unprecedented magnitude and fury are letting loose forces of anarchy and chaos. There is a decline in rationalism—a return to ignorance and superstition. The level of international and intragroup behaviour has gone down; there is a return to moral barbarism. Above

all, there is the loss of fixed standards, a dropping of absolute norms—a relativization of values, and consequent disintegration of personality and social units. There is further an almost universal decline, except in the USA, of the material standard. All this comes as a strange sequel to the hope and optimism of the so-called century of progress. The nineteenth century saw the standard of living in the West rise from two to five times; it witnessed the disappearance of the remnants of feudalism and serfdom, the growth of democratic freedom in large parts of Europe, an unprecedented multiplication of scientific and technological inventions, a brilliant expansion of natural knowledge and spread of literacy among the masses. Still the rot has set in.

The vast uneasiness is reflected in a spate of books which have appeared of late dealing with the crisis of our times. Yet the crisis is neither new nor sudden, for far-seeing and wise men saw long ago in the seed the plant that would one day sprout from it. More than fifty years ago Swami Vivekananda, while travelling in the West, which at the time enjoyed a period of placid prosperity, unaware of the gathering storm, remarked that she stood on the edge of a volcano, and that unless she radically altered the major premise of her 'sensate' culture she was irrevocably doomed. And the doom, he added, might come at the end of a half-cen-

ture. How close near fulfilment the prophecy came and how close to possibility it still is!

Curiously enough the uneasiness is more marked and widespread in the USA than elsewhere. Yet America today stands on the pinnacle of riches, power, and prosperity, and lies on the safe side of the Atlantic. This reminds us of the saying of Bhartrihari that fear inevitably dogs the pursuit of sensory values. The more the value, the greater the fear. And also appropriately enough the right response to the mighty challenge confronting contemporary Western culture is indicated in a book* recently published in that country. Pitirim A. Sorokin, the eminent Harvard sociologist, the famous author of the four-volume *Social and Cultural Dynamics* and the most widely translated sociologist in the world, has brought a vast amount of sociological and historical material into some kind of focus to throw light on the basic problem of humanity at the present day. The result is a most challenging and acute analysis of the distempers of contemporary West and a bold and forthright prescription for their cure. It is a provocative work of major significance and is bound to raise storms of controversy. The West may not immediately accord it the importance it deserves, for it is sure to run counter to the stiffened prejudices of a 'sensate' culture, but we do not doubt that the thesis is sure, sooner or later, to command serious attention, assuming of course that the West does not blindly choose to go the way of all flesh.

Professor Sorokin has experienced immense history and has brought to sociology the historical perspective so essential for a true understanding of society. More than that he has moral wisdom and, rarer still, moral courage to formulate his findings in an extremely bold, clear, and unambiguous manner.

**The Reconstruction of Humanity*. By Pitirim A. Sorokin. The Beacon Press, 25 Beacon Street, Boston 8, Massachusetts. Pp. 246. \$ 3.00.

Toynbee has developed into the stature of a prophet for contemporary Americans. Yet Sorokin's perspective is wider, his vision superior, and his spiritual awareness deeper than Toynbee's. For instance, Sorokin's definition of the major premise of a major culture, the basic principle round which a culture is integrated, as either 'sensate' or 'ideational' is more comprehensive, simple, and truer to facts than Toynbee's theory. This is in accord with the traditional Indian view of civilizations and societies as being of the *daivi* and the *asuric* types. Toynbee regards as fundamental what seems on closer analysis to be a secondary trait. This springs from Toynbee's lack of sound metaphysic, his narrow conception of religion, and his consequent failure to grasp the universal aspect of the latter. Toynbee no doubt makes the religious problem central in his thinking, but he fails to rise above the limitations of a middle class Englishman by holding a particular, parochial variety of Christianity as the supreme expression of the religious spirit.

II

The *Reconstruction of Humanity* is a non-technical introduction to a series of technical researches carried on at the present time by the author in cooperation with a few eminent and young scholars at Harvard. The statements in the book are backed by a vast body of evidence, most of which together with the large array of relevant literature is omitted, so as to make it available to intelligent lay readers. We have chosen to review it at some length and to use it as a peg to hang certain remarks of our own, because it is not only a publication of fundamental importance for our age but also a vindication, through an objective analysis of historical and sociological facts, of the spirit of Indian culture, in its general nature and as well as in many of its special articulations.

Part one of the book begins with the rather blunt title, 'Quack Cures for War'.

The threat to civilization arises immediately out of war. Quite naturally remedies are suggested to eliminate it. But all such prescriptions fail to approach the problem of peace basically in as much as they assume that peace can be established by erecting external structures. The remedies are listed under the heads, political, economic, and others. Every variety of these which have uptill now been proposed are examined factually and statistically. All the available evidence leads to the following conclusion :

It should be clear that none of the foregoing plans can assure peace. Taken alone, they are either fallacious or inadequate. Their principal defect is that they either neglect the decisive factor of altruism and love, without which war cannot be eliminated, or are unable to make the overt behaviour of persons or groups, with their social and cultural institutions, more altruistic than they are now. Whatever the other prerequisites of a creative and lasting peace may be, it cannot be achieved without a substantial increase of love, sympathy, free cooperation in the overt relationships of persons and groups.

This, then, is the central problem namely, how to transform an egoistic culture into an altruistic one, not merely in theory but in practice, for in such transformation alone lies humanity's salvation. All other resorts, all institutional devices, all political methods, taken by themselves, are only nostrums. Since altruism is essential, an investigation of the forces and conditions which render human beings, groups, social and cultural institutions altruistic becomes a necessity. The investigation starts with a definition of its meaning, gradation of its different varieties, and an enquiry into the methods for achieving it. The principal types and methods of creative altruism are delineated as Karma Yoga, Bhakti Yoga, and Jnana Yoga, according to the Hindu system. At the top of the scale of altruists are placed the mystics and hermits and religious leaders who perform the functions of the highest altruism through striving to achieve a union with God, or the Absolute :

Saint Anthony, Pachomius, Saint Jerome, Sri Ramakrishna, St. Benedict and other noted Eastern and Western ascetics, hermits, mystics, and founders of monastic orders, as well as genuine religious and moral leaders, have manifested their lofty altruism through this particular method—that of striving for a union with God and thus embracing in love the whole of humanity and the whole cosmos.

A conclusion bound to be very unpalatable to secular tongues.

Next comes a consideration of the forces which make for altruism and its roots. Attempts have been made to trace altruism to somatic, biophysical, psychological, economic and other factors. A close scrutiny of such explanations, the author points out, reveals them to be insufficient and inadequate factors. Therefore we are led to

face the necessity of seeking the factors of altruism and egoism not in this or that single factor. ., but in the total system of values of persons and groups, that is, in their entire cultural and social environment and in the entire make-up of their own personalities.... Hence, in our search for the adequate factors of peace and altruism, we must now turn to a consideration of what kinds of persons and groups, what kinds of cultural and social institutions generate peace, harmony, and altruistic relationships.

Before we refer to the adequate factors of altruism we want to draw the attention of Indian readers to certain observations of the author on social solidarity because of their vital importance for India at the present juncture.

A society, he says, composed of a majority and a minority having no common system of values and many contradictory values cannot fail to become antagonistic. An explicit or implicit antagonism (or indifferentism) between the majority and the minority becomes inevitable in such a situation. This antagonism may be mitigated through the introduction of common norms of a "fair and just" distribution (or limitation) of the clashing values according to the principles of "live and let live," "up to this point your values are legitimate," and "from here to there is the area of my values." Such mitigation and tolerance can occur only when the parties have a common fund of values, at least in the form of a recognition of these norms of "fair play". Otherwise even this minimum of mutual tolerance, as the lowest form of solidarity, is impossible in such a society.

The above generalization, which is an

enunciation of a socio-cultural law based upon sociological facts, deserves the closest attention of our leaders. We have all along been stressing in this paper the point that Indian unity has always rested and will rest upon a common system of fundamental values. There is today enough loose talk among our political theologians and economic fetishists, victims of a pamphleteering ideology, of building up a secular, composite nation on political and economic premises. It is futile to imagine that religion as a positive force in national life can be ignored, or that we can heal cultural antagonisms without paying due attention to the religious factor. The failure to achieve social integration on the basis of a common spiritual principle will only cause schizophrenia in the Indian people. It seems our perspective is narrowing and vision contracting. If we lose sight of the major premise of our culture, no means will help us to save our society from disintegration. Already parochialism of all descriptions is getting a hold on popular minds. Many in India are trying to jump clear of her past, but there is no way of emancipating oneself from history. Such attempts will only create chaos and usher in bloody revolutions.

The consideration of the cultural sources of altruism begins with the enunciation of two basic sociological principles. They are (1) the indivisible socio-cultural trinity and (2) socio-cultural integration.

The fundamental shortcomings of the proposed cures for war and of the factors of altruism consist not only in the fact that they analyze single isolated factors, but also in their complete disregard for the indivisible unity of the three aspects of socio-cultural phenomena: cultural, social, and personal.

These three aspects form an indivisible trinity which means that altruistic individuals cannot be reared in a *milieu* of egoistic culture and institutions. Therefore, if we wish to eliminate wars and establish a creative altruistic order,

we must modify simultaneously our culture, our social institutions, and the personality of our citizenry in an altruistic direction.

Besides neglecting the indivisible trinity of the socio-cultural universe, the fallacious theories disregard the other principle of socio-cultural integration. They assume implicitly or explicitly that the total culture of a group is nothing but a congeries of diverse social and cultural phenomena unrelated to one another causally or meaningfully. This is a grave mistake, for a major culture essentially represents a unity or a major system whose components are permeated by the same fundamental principle and articulate the same basic value. This value serves as its major principle and foundation. He draws a contrast, on this basis, between the medieval culture and the contemporary Western culture, which he terms as 'ideational' and 'sensate' respectively. The decline of the medieval culture which started at the end of the twelfth century consisted precisely in the disintegration of this 'ideational' system and its replacement by a 'sensate' system. A new and profoundly different major principle emerged then, the principle, namely,

that the true reality and value is sensory. Only what we see, hear, smell, touch and otherwise perceive through our sense organs is real and has value. Beyond such a sensory reality, either there is nothing, or if there is something, we cannot see it; therefore it is equivalent to the unreal and the non-existent. As such it may be neglected.... Beginning roughly with the sixteenth century the new principle became dominant, and with it the new form of culture that was based upon it. In this way the modern form of our culture emerged, the sensory, empirical, secular, and "this-worldly" culture. It may be called sensate.... It is precisely this principle that is articulated by our modern sensate culture in all its main compartments....

All important writers on culture in recent time like Spengler, Toynbee, Kroeber, and Northrop recognize the integration of a major culture into a single system based on a major premise and articulating it in all its main compartments. Such recognition entails the conclusion that one cannot alter any essential part of such a culture without the necessity of a corresponding change in the rest of the system.

Since the superstructure of such a socio-cultural system is built upon its major premise, a rational change

of the entire system in a desirable direction must concentrate first upon the major premise. This is the most effective and strategic method of transforming the whole superstructure.

The second strategic step in this direction will be the transformation of a culture's next most important values and institutions, those of its subsystems. When the very foundation (the major premise) and the principle values and institutions of the integrated system are transformed, its secondary components and superficial features will change automatically.

III

Chapters seven and eight, which can be designated as the anatomy of modern Western culture, unbare its pathological features in its general nature and also in its main component parts.

In accordance with its major premise, namely, that the true reality is sensory and that there is no supersensory reality value, the scale of values of our culture is fundamentally materialistic, hedonistic, and utilitarian. Good food and drink, comfortable clothing and shelter, sexual gratification, wealth and power, popularity and fame—such are its main values. The supersensory values of the Kingdom of God and the like are either denied as superstitions or rendered lip service.

Such a philosophy of sensate values breeds primarily egoistic individuals and groups, all the more so, owing to the scarcity of the sensate values in comparison with the demand for them. It generates egoistic forces and conflicts further through the degradation of all cultural and social values and the value of man himself to the level of mere sensory material things. The 'relativization' of the norms and values of a sensate culture produce the same results.

The major premise of the modern sensate culture, therefore, requires to be replaced by a deeper, richer, broader, and more valid premise which would affirm that

the true reality and value is an Infinite Manifold possessing not only sensory but also supersensory, rational, and superrational aspects, all harmoniously reflecting its infinity,

Further, the excessively relativized norms and

values must be replaced by a set of fundamental values and norms universally valid and binding. Negative and empty values are to be discarded and sound relative values to be retained with the full recognition of the space and time limits within which they are valid. A valid major premise would also inspire its component parts with a new conception in accordance with which they may be suitably moulded. Certain structural changes are also suggested affecting organized groups and institutions, all of which show the author's deep understanding. His observations on religion merit special notice and put him on a level far superior to any attained by other great contemporary writers on culture in the West.

Religion, the author observes, is a system of ultimate values and norms of conduct derived principally through superconscious intuition, supplemented by rational cognition and sensory experience. As such it tends to constitute the supreme synthesis of the dominant values of norms and conduct ... Religion as a superconscious intuition of the Infinite Manifold is perennial and eternal; as a rationalized system of theology, as an empirical system of cult, ritual, and technical activities, it is incessantly changing.

The inexorable relation between religion and culture is stressed in the following words :

There has been scarcely any great culture without a great religion as its foundation. The emergence of virtually all noble cultures has been either simultaneous with or preceded by the emergence of a notable religion which has constituted its most valuable component.... Only eclectic cultural congeries have been devoid of an integrated system of religion. Such cultural congeries have functioned mainly as material to be used by creative cultures...'

Viewed scientifically, the existing religions do not urgently need to be replaced by new religions or to be drastically modified, for the reason that their intuitive system of reality and their conception of man as an end value are essentially valid and supremely edifying. What is needed is the revitalization of religion and the modification of its secondary traits by means of (1) recreation of a genuine religious experience, and (2) realization of ethical norms in the overt behaviour of the believers. We must recover a vital sense of the living presence of

God, of union with the Infinite Manifold.
Again,

Any true religion of the future must be universal in the sense that every one, regardless of his race or nationality, creed, age, sex, or status, is regarded as a sacred end value.

Its logical and empirical aspects which are incessantly changing and where validity depends upon logical and empirical science, religion must bring into harmony with existing science and logic, dropping what is obsolescent. . . . And so on. One has the feeling that one is reading an exposition of religion in terms of Vedanta.

Surrounding every person from the cradle to the grave are a great body of institutions incessantly moulding his mind, character, and conduct. It is essential for a creative and altruistic society to transmute them in a way favourable to its aim. Chapter eleven examines what must be changed in the political, economic, and other institutions of contemporary Western culture, and why. The suggestions are applicable over a wide field.

IV

No cultural pattern, no institutional device, can transform an egoistic individual into an altruistic one unless he puts forth incessant personal effort for it. The achievement of altruism requires him to be constantly on the alert and always striving. But such efforts, to be adequate to the purpose, must be based upon a clear and full knowledge of altruism and its techniques. This brings the author to the paramount problem of humanity at the present time, the problem, namely, of the transformation of human personality, the most important part of the trinity of a socio-cultural system. Contemporary West is deficient in such knowledge and technique.

When we take account of the existing theoretical and practical knowledge and techniques for rendering individuals and groups altruistic, creative and happy, and sound in mind, we find that our knowledge in these fields is insignificant and our techniques are wholly inadequate. The conclusion may seem unduly pessimistic to those devotees of science who equate it with an omnipotent or omniscient God, or alarming

to those who make their living by selling pseudo-scientific concoctions to the gullible public as panaceas, but it is supported by solid evidence.

This ignorance is due partly to the greater complexity of mental phenomena as compared with biological and inorganic ones, partly to the neglect by Western sensate science of the mind-stuff, and partly to the sensate conception of man as a mere physical or vital phenomenon. Almost all the dominant currents in contemporary psychology, psychiatry, pedagogy, and other social and humanistic disciplines are but variations of this conception. All of them employ techniques consistent with this animalistic conception of man, and this accounts for their failure.

An analysis of psychoanalytic theory and practice prompts the author to make the following observations :

In spite of the incidental factor of "sublimation" the theory and practice in question are scientifically fantastic, with the exception of the technique of revealing and releasing hidden associations and impulses, a technique derived, as we shall see, from age-old religious and other practices. Morally they are degrading; socially they are highly disastrous. Therapeutically they sometimes achieve trifling success (through a technique borrowed from ancient practices), but for the most part prove ineffective and frequently, in the hands of ignorant practitioners, decidedly harmful. Freudianism, indeed, is one of the most insidious products of our decadent and sensate culture. A certain disillusioned Freudian (I.D. Suttie) rightly declared 'that the Freudian theory is itself a disease.' Its spread is a revealing symptom of the mental aberration of the society which it infects: in an insane asylum insane theories are bound to be more successful than sound ones.

Unfortunately, the objective spirit of science is still generally lacking among Western educated Indians, so the mind of majority of them has become a kind of *pinjrapole* for obsolescent myths and decadent notions dropped by the advancing tide of knowledge in the West. Such myths are increasingly creating an unhealthy climate for young and developing minds. For instance, a vast and increasing amount of psycho-analytic

charlatanry and voodooism is being practised in the country by psychological quacks to the detriment of the moral and social health of the people. An intelligent observer can find other instances of this pseudo-scientism among high and low in other fields. All these hold a terrible menace for the future growth and progress of the nation.

The fallacious conception of man and the sociological universe entertained by modern science can be remedied only by an increasing study of the 'energies of man'. The existing body of oriental and occidental experience in the past as well as present testify to four different forms or levels of energies and activities in our total personality and behaviour. First are to be noted the unconscious, purely biological energies, functions, and actions. Next come the bio-conscious energies and activities associated with a set of biological egos in personality. Above these bio-conscious energies, activities, and egos lies the stratum of conscious sociocultural energies, activities, egos, and thought. Lastly, there is a still higher form of energies and activities realized in varying degrees by different persons, namely, the super-conscious energies and activities.

The 'subman', or the conscious man of contemporary pseudo-science demands, of course, a further study of their properties and a refinement of the techniques for their modification in the desired direction.

But this is not the most important task. Much greater concentration on the nature of the superconscious, and on the methods and techniques of its unfolding and unhindered operation is the central problem of science and religion and of humanity itself.

So far science has made no constructive use of the existing knowledge of man's transformation because, blinded by its materialistic mechanistic, and empirical bias respecting anything "super-conscious", "spiritual", or "religious" this pseudo-science largely disregarded the teachings of Lao-tse and Buddha, Christ and Saint Paul, Saint Francis of Assisi and Ramakrishna, the Yogis and ascetics, the mystics, the founders of monastic orders, and other eminent altruists and moral educators. In comparison with the altruising of millions which these achieved, all the "socializa-

tion" accomplished by scientific educators counts for little. As compared with the sublime love preached by the former, the kindness and good-neighbourliness of utilitarian humanists are but pale shadows of altruism.

A very forthright statement of very plain facts, but which pseudo-science is disinclined to make, thanks to its prejudice against things 'spiritual.'

The methods and techniques of the foremost masters of creative altruism, says the author, are far superior in principle and far more effective in result than those employed by modern psychoanalysts and psychiatrists. Moreover, the former contain all that is sound and valid in the latter. While the modern techniques try to achieve a *false* integration by dragging the conscious and the super-conscious to the level of the unconscious and degrade the whole man to the lowest part of his personality, the basic principle of the systems of the great masters, in contrast, is to subjugate and control the unconscious in man by his conscious *will*, and of the conscious sociocultural egos by the superconscious in him. This principle alone is able to achieve a complete integration of a mutually contradictory multitude of egos by complete subordination of all values, norms, goals, and egos to one *absolute* value, God, Nirvan, Brahman, state of *samadhi*, and union with Absolute.

All the other ways are either disastrous or ineffective (the ways of melancholy, suicide, cynicism, animalization, and various mental disorders). In this respect the systems under discussion (i.e. the ancient techniques of yoga etc.) appear to be more scientific than the modern efforts of sublimation to some conventional value or goal—hobbies or the superficial pursuits of some artistic, scientific, philanthropic, political or economic value. By their nature all such goals and values are relative, disputed, objected to by other persons and groups, uncertain and temporary. As such they cannot absorb the whole of the man and cannot give him peace of mind, and freedom from fear, worry, and inner antagonisms.

The transformation of an egoistic culture into an altruistic one has to be carried out simultaneously on all the three fronts: personal, social, and cultural. Can it be

carried out? The plan is vast and difficult, but there is no short cut to peace. In fact there does not appear an easier and more practical way to save civilization from coming to grief. The superficial patchworks seem easy but are highly impractical. The doctors who prescribe them are incompetent, if not frauds.

Prof. Sorokin concludes on a note of hope. Crises and calamities in the past have released in various civilizations superconscious forces in the fields of religion and morality—*yada yada hi dharmasya glanirbhavati* etc.... It is true that side by side with this 'positive polarization' they also call forth a 'negative polarization', when persons become 'worse than beasts' in the words of Plato and Aristotle.

But such 'negative polarizations', with a few exceptions, are temporary and are soon overtaken by 'positive polarization.' In our time 'negative polarization' seems to have reached its maximum; it is upto us to start and develop the positive one.

Prof. Sorokin has substantiated an old thesis with new facts, backed by remarkable scientific precision and objectivity. It is a book which no intelligent Indian reader should miss. We are in a sad mess today ideologically, in high levels in particular. The major premise of our culture is seeking legitimate articulation, but is being thoughtlessly and systematically stifled. In a situation like this Sorokin may act as strong medicine to many.

SHANKARACHARYA

BY SWAMI ADYANANDA

One characteristic feature of India's cultural history is that during the long period of her existence from the vedic days down to our times, great teachers have periodically appeared and have, by their inspired lives and teachings, kept the torch of wisdom and learning burning in the ancient land. Their influences have been profound, and we find that though ages have gone by since their advent, still millions of people even to day look to them for guidance and inspiration.

One such great teacher was Shankaracharya. He was born very probably in the seventh century A.D. in Kerala, a south-western district of India. His parents belonged to an orthodox sect of *brahmins* known as the *nambudiris*, reputed for their purity and scholarship. Shankaracharya did not live more than thirty-two years. If other accounts are to be believed he lived considerably less. But the profundity of his thought as a philo-

sopher, his wisdom as a saint and a mystic, his zeal as a religious reformer, and his grace and originality as a poet, all show that he was a rare personality in all history.

Within eight years of age Shankara is said to have completed his studies in vedic literature, especially the Advaita system and learnt the art of concentration and meditation which is known as *yoga* in India. Its goal is to attain direct apprehension of Reality. Shankara left the world early to become a *sanyasi* (monk), and attained perfection in *yoga*. He constantly lived in superconscious joy. He did not, however, believe in a philosophy of escapism and was no solitary recluse. As a teacher he wandered throughout the length and breadth of India, held discussions in large assemblies with the leaders of other schools of thought and converted people to his viewpoint. He started four monasteries, one at Sringeri in the

Mysore State in the south, one at Puri in the east, one at Dwaraka in the west, and the fourth at Badrinath in the Himalayas. After his very successful tours throughout the country Shankaracharya is said to have retired to Badrinath and to have written commentaries on the authoritative sacred books of Hindus, such as the *Upanishads*, the *Vedanta Sutra*s, and the *Bhagavad Gita*. Besides these commentaries, he wrote many original books and hymns, such as *Upadeshasahasri* (a Thousand Counsels), *Vivekachudamani* (the Crest Jewel of Discrimination), *Anandalahari* (Wave of Bliss), *Atmabodha* (Self-knowledge), and many others. All these texts explain the position of Shankara as a philosopher. His philosophy of Advaita has a long history in India, both before and after him. It has been developed with such logical subtlety and such a vast literature has grown round it in the post-Shankara period that today every exponent of philosophy in India and even outside cannot do without referring to the Advaita system of Shankara.

Within a short span of thirty-two years, Shankaracharya had played diverse roles suitable to many careers. His genius as a creative thinker and a philosopher was not confined to a mere game of logic and dialectics. He was, above all, a spiritual person and a saint; so his writings are full of noble and inspiring sentiments which elevate and soothe the sorrows of forlorn hearts.

As a teacher he had to face many opponents. In the period when he was born, Buddhism with its nihilistic philosophy had great hold on the minds of the people. Buddhism was broadly based on rationality and ethics. But ethics and moral codes, to be binding on men, require the sanction of some eternal principle. Shankara's dialectics, therefore, was directed mainly against a self-destructive nihilism, and it aimed to posit an eternal infinite principle in the universe. His approach was from both the subjective

and the objective standpoints.

On the subjective side Shankara explained that man is not a mere series of changes. In essence he is one with the eternal divine principle in him. He came to this conclusion by observing the facts of human psychology, and by their analysis on the basis of experience and the facts of human consciousness.

The fact that every one is conscious of his self, and no one can think for a moment that 'I am not,' led Shankara to argue that Atman or the Self in man is the foundation and presupposition of all knowledge and rational procedure. The functions and faculties of the mind, the empirical self or the ego, the vital activities and the internal organs of understanding and the senses, are all superimposition on the Pure and Free Atman. Superimposition obscures the truth of our Being and so we live in the realm of dualities, such as pleasure and pain, life and death, happiness and unhappiness. Because of such obscuration we do not know the truth of the Eternal, Changeless, Infinite Witness, the Atman. So Shankara says in his commentaries on the *Vedanta Sutra*s that we should proceed toward our spiritual freedom by a process of discrimination between the real and the unreal.

When the process is rightly developed by concentration and meditation, spiritual insight grows in us, and we have access to superconscious vision. Preliminary to this process of discrimination, one has to submit oneself to strict disciplines, both external and internal.

This is the general position of Shankara's Vedanta in relation to Self-realization. But many other issues were raised by the opponents of Shankara's Vedanta. There were the ritualists or the Purva Mimamsakas. And one Mandana Misra, who afterwards became a disciple of Shankara and came to be known as Sureshwaracharya, was the leader of this school of thought.

This school of vedic philosophy enjoins on man the strict performance of vedic rites.

The goal of this philosophy is supreme happiness on this earth and in heaven. According to Shankara's Vedanta, the happiness it offers is transitory. It does not lead us towards Self-realization, and so cannot be true *moksha or liberation*.

In the objective approach towards Reality we have great discussions about the nature of ultimate Truth in Shankara's philosophy. He posits one universal, absolute, undivided, transcendental Reality, known as *nirguna* Brahman. The phenomenal world of time, space, and causation has only a relative existence. It does not in any way affect the nature of the absolute truth or the Brahman. In his commentary on the *Vedanta Sutras*, he says: 'The empirical reality with its name and form, which can be defined neither as being nor non-being, rests on *avidya*, while in the highest reality, Being persists without change or transformation.' From the human standpoint, when we see the becoming, the Absolute or *nirguna* Brahman appears as *saguna* Brahman or *Ishvara* or God, with the principle of self-expression. Shankara explains the becoming and appearance and plurality of the universe by his doctrine of *maya*. This is the most misunderstood principle of Advaita Vedanta. The doctrine of *maya* is not the doctrine of illusion, as generally understood. *Maya* is the

inscrutable power, the karmic energy, of the Absolute, creating, preserving, and destroying the universe. In essence it is one with the Absolute, but in becoming it appears as diverse happenings in the universe. It works in two ways. One kind of activity leads towards ignorance, bondage, falsity, and individuality; the other towards light, freedom, truth and universality. Human understanding can offer no explanation of it, for reality, whether apparent or not, cannot be explained as a whole. So it is *anirvachaniya*.

Other essential points discussed in Shankara's Vedanta are those which relate to knowledge, its source and limitations. This is known as epistemology. So long as the human mind works within empirical experience, it cannot truly know Reality. The logical mind is not an instrument of the Highest Truth.

Shankara's message of philosophy and religion may be summed up as follows:

(1) Reality is one; (2) In essence man is Divine; (3) Values are modes of apprehending Reality empirically; (4) Freedom of worship in the religious sphere for individuals with different tastes and temperaments to realize the Absolute as personal God according to their conceptions; and (5) Ordered progress of humanity through the principle of unity in diversity and love and peace.

THE UNITED NATIONS AND RELIGION

BY DR TARAKNATH DAS

It is universally regarded that the present-day world tension is the effect of the World Wars. It is generally recognized that economic rivalry among nations plays an important part in bringing about wars; but it is often not adequately emphasized that political, cultural, and racial imperialism plays an im-

portant part in stimulating militant nationalism of modern times. Behind nationalism lies the psychological aspect of 'power complex' among the political, business, and religious leaders of a people or a nation. The *will* for acquiring power by individual leaders and nations to assert their supremacy over others

is the root cause of all that leads to rivalry of every form and ultimately conflicts of every type including wars. Thus political, economic, social, and cultural conditions of the world may be the immediate cause of the present-day chaos, but the root cause lies in moral deficiency, ethical poverty, and spiritual destitution of those who are placed as leaders of the present-day world.

It may be emphasized that present-day religious leaders cannot escape from the charge of not adequately performing their obligations; because they apparently have not been able to inculcate the ideal among the people that the spiritual aspect of man's existence is far more important for his development, individual peace, as well as progress of humanity and world peace, than various forms of material success. Spiritual poverty is the greatest tragedy of the so-called civilized world today.

Over-emphasis on desirability of material prosperity for man's happiness, even at the cost of moral and ethical principles, is the cause of opportunism as well as selfishness of present-day man, at the cost of the well-being of his fellow-man. Materialist condition is the curse of our time; and the educators cannot escape the share of their inefficiency and failure by merely narrating high-sounding excuses and so-called scientific theories of allowing the youth to give 'self-expression.' Even modern psychologists, some of whom have no use for any form of religion or cultivation of the higher nature of man and only pander to animal instincts, will agree with us that material goods or affluence alone cannot make a man happy; but a man with a few material goods but with abundance of inner peace is possibly the happiest man in the world. Modern scientists have found the means of sending out jet-propelled instruments of destruction of cities and men; they have made very great progress in the field of medicine; but it may be safely asserted that they have not made any appreciable progress in the field of 'study of Man', his inner life, his real nature,

which is to us as 'Man the Unknown', as described by a great scientist and Nobel-prize man.

It is my firm conviction that man cannot have peace, which is the source of his true prosperity and happiness, without unfoldment of his spiritual life, i.e. higher aspects of life. I also believe that unless our modern civilization be made to be in tune with spiritual laws and ethical principles, there cannot be world peace. Unless the leaders who are directing the present-day world be humble servants of God and are actuated by the motive of service and not acquisition of power for themselves or their nation, there will be dishonesty in actions of statesmen in high places; there will be sacrifice of justice and liberty for the assertion of political, economic, and racial superiority, as it is being practised today in every part of the world, in relation to Asia and Africa in particular. Thus today we find that the United Nations, with a very high ideal as its objective, is functioning as a mere diplomatic organization where power politics is being played, duplicity and dishonesty practised, even in the name of promoting world peace. We must recognize this serious weakness, if we are genuinely interested in saving the United Nations from a possible failure.

Let us remind you the unpleasant truth that in spite of the arrangements for building a great edifice for the United Nations which would cost ultimately nearly one hundred million or more dollars and also creating opportunities for several thousands highly paid functionaries, the United Nations may be doomed in the same way as the League of Nations came to its end, because of opportunism and practice of double standard of international morality. Just as great buildings do not constitute a great university, but a great university must have great teachers who will be able to inspire students for undying search for Truth; similarly, without the leadership of *men of spirit and actions embrac-*

ing real charity, the United Nations will die or may continue to exist without fulfilling its prime objective—promotion of world peace. As things stand today, the United Nations need more spiritual support than material contributions.

II

All great religions of the world are reservoirs of the spiritual assets of mankind. Thus the future of the United Nations and the peace of the world depend upon spiritual support not only of the Christian world, but truly religious world whose existence is not limited within the pales of Christianity. In this connection I wish to point out to you two interesting statements.

(a) In the *New York Times* of 9 June 1948, I read the following :

Princeton, N. J. June 8—Militant application of Christian ideals to personal, national, and international life offers the best possibility of averting another war and assuring victory throughout the world for democracy based on the brotherhood of man, Francis Sayre, President of the United Nations Trusteeship Council, asserted here today. Mr Sayre was the speaker at the 156th commencement of Princeton Theological Seminary, held at Princeton University.... (p. 26)

(b) I also found the following passage in Prof. Arnold J. Toynbee's new book entitled *Civilization on Trial* :

A pagan soul, no less than a Christian soul, has ultimate salvation within its reach; but a soul which has been offered, and has opened itself to, the illumination and grace that Christianity conveys will, while in this world, be more brightly irradiated with the lights of the other world than a pagan that has won salvation by making the best in this world, of the narrower opportunity here open to it. *The Christian soul can attain, while on earth, a greater measure of man's greatest good than can be attained by any pagan soul in the earthly stage of its existence.* (p. 231. Italics are mine)

I am a Hindu by birth, born in India. I have been naturalized as an American citizen and thus I am entitled to equal rights guaranteed by the Constitution of the United States. But I am not baptized as a Christian and thus, according to the philosophy of religion advocated by the great British authority of philosophy of history, Prof. Toynbee, which I

have quoted, as a 'pagan soul' (whatever that may be) I can never attain the greatest good in this earth as a Christian soul may. I cannot subscribe to this doctrine of 'superiority of one religion over another'.

To a Hindu, Religion is one and people practise various ways to attain the goal of man's spiritual enlightenment with all its implications. They say: 'As the source of all rivers lies in the water beneath the earth, and this water follows various courses through various lands and ultimately reaches the ocean, similarly man's enquiry after God and the relation of individual soul to the Universal is the goal of all religions; but they follow different methods to attain the end.'

We Hindus are also taught that there is One God which has various manifestations and which at the same time may be regarded as the Absolute. Prophets and God-men of the world appear in the world to meet the spiritual needs of mankind at different epochs. Thus the *Bhagavad Gita* says: 'Whenever unrighteousness prevails and righteousness dwindles, I (Divine Spirit) incarnate myself. For the protection of the righteous, for the destruction of the unrighteous, and for the establishment of Right, I am born in every age.'

Hindus believe that the supreme goal of all religions and all great religious teachers is one and the same; thus they have been tolerant of all religions. It may be well to remember that non-Semitic religions such as Hinduism, Buddhism, Confucianism, and Taoism which place greater emphasis on a mode of life which will lead to spiritual perfection, have not fought Crusades or *jihads*. Hindus regard that no religion has a special monopoly for salvation, and thus they advocate that there is fundamental unity in all religions; and a man of religion should appreciate the fundamental truths, spiritual, ethical, and social, in all of them.

III

Mahatma Gandhi may be regarded as a

'pagan soul', because he refused to be converted to Christianity. But he is regarded by many Christians who believe in practising the teachings of Jesus Christ as the foremost among modern men and women who have tried to live according to the tenets of the Sermon on the Mount. While many religious leaders think that under modern conditions a man cannot live according to the teachings of the Sermon on the Mount, Gandhi felt that a civilized man can and should live according to it. Mahatmaji once said: 'Non-violence is the first article of my faith. It is also the last article of my creed.' This doctrine of non-violence, which is in Sanskrit *ahimsa* or non-injury, is an ancient one; it is not a special discovery of Mahatma Gandhi. In the *Rig-veda* we find: 'Do not return a blow by a blow, nor a curse by a curse, neither mean craftiness by base tricks, but shower blessings in return for blows and curses.' In the *Atharva-veda* we find the following: 'May I love every one, whether noble or ignoble.' It also enjoins: 'Love one another with the same intensity with which a cow loves its calf.' In the *Bhagavad Gita* we find the teaching: 'He is the beloved of God, who is free from ill-will towards any being and is friendly and sympathetic.'

The teachings of Buddha, which antedate Christianity by several centuries, taught the following lessons (to be found in the *Dhammapada*) to Mahatma Gandhi who is at times referred to as a modern Buddha, as well as a modern Christ:

You shall cast out all malice, anger, spite, and ill-will, and shall not cherish hatred even against those who do you harm, but embrace all living beings with loving kindness and benevolence. Let a man overcome anger by love; let him overcome the greedy by liberality, and the liar by truth. For hatred does not cease by hatred at any time, hatred ceases by love, this is its true nature.

The ethical and spiritual foundation of the doctrine of *ahimsa* or non-violence is in the teachings of the *Upanishads*. One cannot harm others without harming one's own self. Every religion of any significance has advocat-

ed the ideal of 'love thy neighbour as thyself', which may be regarded as the teachings of the Hebrew prophets as well as Confucius. However, as Mr Sayre has implied in his talk before the Theological Seminary of Princeton University, which I have already mentioned, the truth of the situation in the modern world is that even 'Christian souls', not to speak of 'pagan souls' of Prof. Toynbee, do not live upto the teachings of Jesus in their individual, social, and international relations. Thus fear, instead of love, dominates a man's as well as a nation's actions, leading to individual conflicts, class struggles, and war. When Hindus did not live upto the spirit of their religious ideals, then we find that they brought into practice the abominable practice of untouchability, a form of discrimination, against the group, of whom they were afraid, from the standpoint of maintaining supremacy over them. Mahatma Gandhi fought against untouchability, as Raja Rammohan Roy, Swami Vivekananda, Rabindranath Tagore, and others did before him, on the basis that his religion cannot allow a man in whom there is the Divine Essence to be treated as inferior. Mahatma Gandhi took the vow of poverty because he felt that one who wished to combat poverty must use all his resources to carry out the ideal and must not live in luxury. He rightly thought that the 'spiritual poverty of men' is the worst form of poverty; and thus he believed in and practised humility and prayed to have inner strength to carry out the teachings of the Religion of charity, compassion, and fellowship of men as children of God.

It may be safely asserted that application of the teachings of Mahatma Gandhi means striking at the very root of political, economic, cultural, and racial imperialism. Thus Mahatma Gandhi, to be true to his religious ideals or spiritual values of his life, had to champion the cause of Indian freedom in all its aspects. He, according to his religious convictions, had to champion freedom of all

the oppressed peoples of the world and, therefore, he asked the Anglo-American peoples and the Christian world to apply the teachings of Jesus Christ in their political and social behaviour towards Africans, Negroes, and the Asians who are also children of God.

A truly religious man cannot make a compromise which might mean sacrificing the Truth and the ideal of life. Thus a man of religion must learn to suffer and be free from fear of all forms. This doctrine of freedom from fear is not a new doctrine of Western sociologists; but the ancient teachings of the *Upanishads* proclaimed to the world that the Divine in Man is the source of all good and beyond all fear, and thus he who is possessed of Inner Strength can attain the goal of freedom—*moksha* or liberation from bondage. Thus it is the spiritual strength of Mahatma Gandhi which made it possible for him to defy the mightiest imperial power and face death in the hand of an assassin without any hatred towards the culprit. If we are really striving for the freedom of man, if the United Nations will ever be able to uphold the rights of man with justice and liberty for all and without any special discrimination in favour of the Great Powers, then there must be the spiritual basis of freedom in our own life. This has been taught by others in India before the advent of the Gandhian era of the present century. Swami Vivekananda was the first modern prophet of India who preached the doctrine of fearlessness based on the indestructibility of the Immortal in us. Then the poet Tagore expressed this idea in a very beautiful form, when he sang his songs of spiritual foundation of fearlessness, service, and freedom :

- (a) Let me not pray to be sheltered from dangers but
to be fearless in facing them.
Let me not beg for stilling of my pain but for the
heart to conquer it.
Let me not look for allies in life's battlefield but to
my own strength.
Let me not crave in anxious fear to be saved but
hope for the patience to win my freedom.
Grant me that I may not be a coward, feeling
your mercy in my success alone;

- But let me the grasp of your hand in my failure.
(b) This is my prayer to thee, my lord—
Strike, strike at the root of penury in my heart.
Give me the strength to make my love fruitful
in service.
Give me strength never to disown the poor or
bend my knees before insolent might.
Give me the strength to raise my mind high above
daily trifles.
And give me the strength to surrender my
strength to thy will with love.
(c) With the spiritual foundation of fearlessness and service, Tagore sang freedom of his people as well as all the peoples of the world :
Where the mind is without fear and the head
is held high ;
Where the knowledge is free ;
Where the world has not been broken into fragments by narrow domestic walls ;
Where words come out from the depth of truth ;
Where tireless striving stretches its arms towards perfection ;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habits ;
Where the mind is led forward by Thee into ever-widening thought and action—
Into that heaven of freedom, my father, let my country awake.

Thus the poet pioneered the idea of One World, which must not be broken by narrow domestic walls. Elimination of political, economic, and cultural rivalry among nations is the requisite for One World. Unilateral imposition of power to bring about a so-called One World under the domination of a Great Power or a group of powers with vetoes cannot bring world unity, based upon that freedom of which the poets sang, the prophets prophesied, and all the religions preach—World Unity through recognition of diversity in universal brotherhood of man and existence of Divine in Man.

It is most hopeful that in this era of chaos the United Nations is attempting to function on the basis of the ideals of political, economic, social as well as cultural cooperation among nations. Its success will depend not so much upon untold number of conferences, but upon moral and spiritual support of the people at large. This fact is evidently fully understood

by the founders of the Unesco. In the preamble of the Unesco we find the following declaration :

That since wars begin in the minds of men, it is in the minds of men that defence of peace must be constructed ;

that ignorance of each others' ways and lives has been a common cause, throughout the history of mankind, of that suspicion and mistrust between the peoples of the world through which their differences have all too often broken into war ;

that the great and terrible war which has now ended was a war made possible by the denial of democratic principles of the dignity, equality, and mutual respect of men, and by the propagation, in their place, through ignorance and prejudice of the doctrine of the inequality of men and races ;

that a peace based exclusively upon the political and economic arrangements of governments would not be a peace which secure the unanimous and lasting support of the peoples of the world, and that the peace must be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.

It is clear beyond doubt that for a lasting

peace we need moral solidarity of mankind. This moral solidarity cannot be founded on materialistic basis ; but it is to be attained through cultivation of the higher nature of man. Here comes the force of Religion, which is the most effective instrument in auguring true peace in man.

In a world dominated by those who are not men of peace and are devoid of spiritual life, there cannot be peace ; and under such circumstances, the machinery of the United Nations might become ineffectual. Thus it is imperative that the United Nations, to survive and fulfil its Mission, needs the support of religious forces of the world—forces upholding human brotherhood. Let us hope and work that men and women of religion will extend their greatest support, moral and spiritual, to the cause of peace leading to the success of the ideals of the United Nations.

HINDU UNIVERSALISM AND THE FUTURE OF MANKIND

BY MRS C. K. HANDOO

'Faiths are ways and not the final Truth.' —Sri Ramakrishna

Toleration is a peculiarly Indian idea which found express on in this country even in those far off ages of which history has no proper record. It is woven in the very texture of India's thought, and like the thread of purest gold it gleams throughout the pages of her ancient literature. It has bred in her children an attitude of freedom and generosity to other faiths, which has rendered the Hindu mind unusually open and plastic ; and of this marked trait of India's character we find no parallel in other countries. In the past every new and valid truth has been embraced and made a part of her great body of philosophic and spiritual wisdom. In the present she has avoided the friction between reason

and faith of which the West has been so painfully conscious of since the beginning of the scientific age. On account of this broadness of spirit Hinduism has come to be defined 'as a process not a result, a growing tradition and not a fixed revelation.'

Indian thought has shown a unique method of growth. It preserves its ancient ideals through an assimilation of the new elements presented by its environment, and grows finer and more complex with the growth of intellectual knowledge and social experience. Of this spiritual reconstruction Vivekananda has been the most powerful exponent in modern times, and the world first heard of this new form of thought from him at the

Parliament of Religions in Chicago in 1893 when he said: 'I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth. I am proud to tell you that we have gathered in our bosom the purest remnant of the Israelites who came to Southern India and took refuge with us in the very year in which their holy temple was shattered to pieces by Roman tyranny. I am proud to belong to the religion which has sheltered and is still fostering the remnant of the grand Zoroastrian religion.'

Two strands of philosophic thought made the idea of toleration practical and living. One was the fundamental unity of life which is now the intellectual assumption of modern scientific thought, but was in India the inner realization of her sages. It was owing to the background given by this vedantic view of life that materialism, dualism, and atheism, and all conceivable forms of thought were preached in ancient India, but no man was ever persecuted for his religious beliefs. The hymns of the vedic period, though apparently in praise of different gods, were addressed to the same Being; the unity of Brahman and the *Atman* was the theme of the upanishadic poets; even Buddha, though silent about God and Brahman, took up the very core and central fact of Hinduism, when he included in his love of humanity all that lives and breathes, and thus built his fine ethical system on the foundation of the Vedanta philosophy.

The greatest need of the present-day world is the cultivation of the sense of humanity. If civilization is to have any meaning and men are not to be reduced to the status of beasts, then the oneness of human life, rather than its difference and separation, must form an essential feature of modern education. Those who wish to learn scientific efficiency

may go to the West, but mankind in general must turn to India and beg of her this gift of a more comprehensive and a more universal vision of life. No one can deny that the Indian mind has always been bent on the seeking of the unity of things, and that this Unity can be achieved here on earth has ever been the claim of Vedanta. True culture consists in a sympathy of the mind rather than a mere accumulation of knowledge, and it is in the expansion of the heart that the finest spiritual and moral fruits develop and blossom naturally. The essence of religion is said to be a world-loyalty. 'It is the deepest truth and the widest charity,' and those who would destroy the traditions, customs, and beliefs of other individuals or nations and impose on them their own forms of thought must still be classed as barbarians, even though living in this age which considers itself enlightened and cultured.

The phrase '*Tat twam asi*' (Thou art That) expresses briefly and pithily India's ideal of life. Infinite possibilities of growth lie hidden within this thought in the realm of philosophy, morality, and religion. When greater historical research will be made of India's relations with the world in the past, it will be found that from time to time this thought has proved to be the world's greatest fertilizer. It is a perversity of faith that when externally the world is drawing closer together hatred and strife should divide mankind, and that a world unity which seems so near at hand should in fact become a mockery and be relegated to the dreams of the unpractical idealist. Still we who believe in India's great past and still greater future cannot lose heart, for we know that the power of thought is great, and if man can destroy he can also build. It is only that a different angle of vision, a different goal of life, must stay the hand of destruction and urge man onwards in his ceaseless activity to expend his energy on paths of peace and reconstruction. It is worth while to remember what has been

said by Western thinkers of this very important principle of India's thought in reference to its contribution to the world culture. One quotation will suffice. Deussen, the German philosopher, said of it. 'If we.....fix our attention upon it solely in its philosophical simplicity as the identity of God and the soul.....it will be found to possess a significance reaching far beyond the *Upanishads*, their time and country; nay we claim for it an inestimable value for the whole race of mankind. We are unable to look into the future, we do not know what revelations and discoveries are in store for the restlessly inquiring human spirit; but one thing we may assert with confidence—whatever new and unwonted paths of philosophy the future may strike out, this principle will remain permanently unshaken and from it no deviation can possibly take place'.

The second idea which made India so tolerant a nation was perhaps dependent on the first. Religion was held to be a matter of personal realization and not mere belief or creed or dogma. In the West the divorce of philosophy from religion, and reason from faith resulted in a great deal of barren thought. The fights of philosophy were unchecked, as they were not required to be verified by experience. It was speculation and theory rather than practice and had little or no bearing on life. Indeed the Church frowned upon free thought whether scientific or philosophic, and for this reason it gradually came to lose its hold on the intellectual people of the West, and free thought became more and more materialistic in its outlook. But here in India philosophy and religion walked hand in hand and were thus able to satisfy the demands of the head and the heart. Though a certain austerity of life made social laws sometimes harsh and rigid, still the greatest freedom of thought and worship was allowed to the individual. Innumerable ways were open to man to follow in his quest for the Divine, and room was left for future develop-

ment of new and unknown paths. Like a loving mother Hinduism took into its fold the crudest form of worship as well as the highest meditation on the Invisible and Boundless One, knowing that it was the inwardness of worship that mattered and not its outward form. It never believed in destruction for it knew that men were different from one another and could but strive from the level of development where they found themselves to be in life. It further knew that there was no such thing as an eternal burning in the fires of hell. Final liberation was assured to all, though the steps of evolution may be infinite—Shankaracharya compared this process to an attempt to empty the sea by means of a drainer as small as a point of blade of grass. This process was to be carried on birth after birth, for the last word in spiritual life was hard of attainment. It was the eternal striving that mattered, the perpetual quest that was bound to succeed in the end.

To all this Hinduism has in essence been true. Into its heart has poured the blood of many races, often savage and uncouth, but all of whom were assigned a position in its great hierarchy, and in the course of centuries under its uplifting influence they all came to be absorbed in the great body of the Indian people. The excessive freedom that Hinduism has given to its votaries and the extreme tolerance that it shows towards other faiths are sometimes taken to be a sign of weakness, but its subtle brain having pondered hard on the problems of life for ages has come to recognize that freedom is an essential condition of development. This freedom of thought it denies to no one.

Now it wishes to go a step further. Not only by example but by precept and gentle persuasion, it would help the world to overcome its limitation of outlook and hardness of heart, which thinks of other faiths as alien, and looks upon their members with distrust and suspicion. In point of fact each religion contains in itself a part of the great universal truth

and is, therefore, supplementary to the others, rather than contradictory to them. How foolish are they who wish to limit the Infinite Being within the range of the finite, and who would kill the higher creative energy of the mind by standardizing the very soul of man. It is in the clash of thoughts that thoughts awaken and truth at best takes its colouring from the heart and understanding of the individual man. Many allowances must be made for differences in birth, education, and surroundings, and besides which we must remember that an embodied soul brings with it

into the world the stamp of its own infinite past. If religions give up their arrogance, they will become seekers of Truth rather than preachers of it, and their followers also, united by this bond, would look upon themselves as belonging to the common family of devotees of the world. And if a more humane world order is to arise it must measure the future progress of humanity in terms of co-operation rather than competition or destruction and of assimilation of fresh ideas and ideals rather than exclusion and intolerance amongst the faiths and peoples of the world.

ON THE SPIRITUAL PATH

BY MANU SUBEDAR

It is remarkable that in retrospect, after the lapse of a certain number of years, almost every event discloses in the case of every individual that the amount of anxiety he felt and the amount of trouble he took over certain matters were futile and useless. Yet in current matters the insistence that this should be done this way and at this time, persists everywhere. The sense of 'time' is imposed on all in the very nature of human life—in birth, growth, and death. For the death part, it is generally absent from current thoughts. The growth part is also usually ignored in the activities of the mind, until old age and other outward symptoms arise.

The root of activities is in *rajas*. It is better to be active than to be lazy, but we have been taught that it is still better to see the futility of activities in a higher perspective. After all, the bulk of human activity in a life relates to the maintenance of physical existence with a dash of personal adornment and indulgence. Most activities are self-centered and for the object of advancing one's own career. The unsuccess-

ful have their own woes, but even the successful have very little to show for all their mighty efforts.

It is for this reason that the *Gita* teaches that activities should be at least in part directed towards the welfare of others. According to the final experience of saints there are no 'others' and there is only one cosmic life. But it is of importance to stress that all duties and obligations arising out of a group-existence must be fulfilled, and such fulfilment is in itself a form of worship of the Almighty. In the last instance, it is the kindness, grace, and intercession of the Almighty which enables spiritual progress of man to be achieved. Nowhere in the world are such clear directions given, as in the teachings of the *Gita*, on this subject for any one who is even slightly awakened and yearns for something different from the purely physical and animal existence.

The twenty-four qualities which are enumerated in the beginning of chapter sixteen of the *Gita* are virtues which should be and could be cultivated by every one. These are :

Abhayam sattvasamshuddhirjnanayogavyava-
shtitih
Danam damashcha yajdashcha svadhyayastapa
arjavam
Ahimsa satyamakrodhastiyagah shantirapai-
shunam
Daya bhuteshvaloluptam mardavam hriracha-
palam
Tejah kshama dhritih shauchamadroho nat-
manita
Bhavanti sampadam daivimabhijatasya Bhara-
ta
 (Gita, XVI. 1-3)

Fearlessness, absolute purity of heart, constant absorption of mind in meditation for Self-Realization and the *sattvic* forms of charity, control of the senses, worship (of God as well as celestial beings and superiors) and the performance of Agnihotra (pouring oblation into the sacred fire) and other auspicious acts, study of the *Vedas* and other sacred texts, chanting of Divine Names and glories, bearing of hardships for the sake of one's own *dharma* and straightness of mind, including straightness of the body and senses, non-violence in thought, word, and deed, truthfulness and geniality of speech, absence of anger even on provocation, renunciation of the idea of doership in action, tranquillity of mind, refraining from malicious gossip, kindness to all creatures, absence of attachment to the objects of senses even during their contact with the senses, mildness, sense of shame in doing things not sanctioned by the scriptures or usage, abstaining from idle pursuits, sublimity, forgiveness, fortitude, external purity, absence of malice, absence of the feeling of self-importance.'

The turning away from the materialistic appears as one of the most difficult things to most people when the occasion arises. It happens dramatically to the few fortunate ones, but for others, it is a daily task of weeding out and gradually treasuring all the good impulses which arise, and giving scope for

them until those impulses become a second nature.

Some emphasis has been put with regard to what is called Nature (*Prakriti*). This is to be understood only in the physical sense. So long as there is physical existence, it will be seen only through the eye upto the limit of the powers of the eye. These could be heard only through the ear upto the limits and power of the sense of hearing. The most enlightened also lives and has all the physical consciousness in the same manner as the pure animal, but the significance of the mere physical existence is different. It is useless to plead that moods, psychological instincts, and mental inclinations are the *prakriti* of a man. They appear as if they were fixed in him, but it has been known in practice that these can change and change radically. The most miserly of men can become not merely generous, but extravagant. Savage and angry people have, in the very beginning of their efforts in the spiritual field, turned into sweet-natured and gentle persons.

Desires (and its counterpart, anger, when the desire is not fulfilled) arise in all, so long as the physical existence is there, but, for those, in whom enlightenment has begun and made progress, they do not create any resultant activities. Desires are absorbed in the same manner as the water from the stormy rivers is absorbed by the ocean, which is not ruffled, but which remains calm even after all this water has emptied itself. In ancient Indian teachings, it is recommended that every favourable circumstance should be utilized. Discipline and teaching of the parent and the teacher, model and example of others, tradition, restrictions and controls imposed by society and the State, and fear of evil consequences immediately in the physical and fear of retribution in future existence, were all for enabling a man to get hold of himself and to learn self-control. Self-control is very difficult to achieve in the beginning, but it leads to better results later. The fulfilment

of physical desires, which is extremely attractive in the beginning, leads to results as distasteful as poison in the end.

Apart from following pure injunctions by authorities for one's welfare, even those, who think they must have reasons, can easily reflect that most desires of most people involve hardships on others. Man indulges in mental castles. There is no limit to what he wants, and there is generally neither the time nor the inclination for any consideration of other people. It is, therefore, an extremely fortunate circumstance that the unrestricted desires of every one should be foiled and frustrated. At this stage arises the other enemy, viz. anger. Every man can look back to the occasions when he was angry and laugh over them at his own stupidity. There is nothing more ludicrous than an angry person who has lost hold of himself. The teaching of the *Gita* with regard to anger is that it should be checked. In other words, if desires cannot be checked, at least anger could be. What is the result when anger is not checked? The man does something rash or wrong, for which he is sorry afterwards, when it is too late. Disastrous consequences in letting anger getting hold of oneself are recounted in many stories from the *Mahabharata*, but every one could, in his own surroundings, think of cases, which come under his own observation.

The modern generation in India is prone to think that the teachings of ethics and, more specifically, the requirements of the beginning of the journey on the spiritual path are hardships imposed on the young. When in the books and on the cinema and the stage they see the evil consequences of misplaced

ambition and ungoverned anger, they are pleased at the good performance and sometimes even draw a moral lesson that these things are bad, but they do not like to be told straight from the beginning that real happiness, even in the physical field, arises out of restraint and self-control and self-discipline, in which misplaced desires are given no room, and frustrated desires cause no bitterness.

In the perspective of time, every man looking back upon his own existence could easily study these points and discover how he would have saved himself and others a lot of trouble, if he had cultivated these virtues and applied these principles. It is from such reflection that a seeker derives strength in his own efforts and in current events and occurrences. It is for this reason that it is mentioned in the *Gita* that 'even a little of this *dharma* saves one from great fear.'

Have you acquainted yourself with the lives of the great saints, whose calmness and constant state of internal joy were undisturbed by worldly occurrences and even by great misfortunes? Have you given a trial to 'faith which moves mountains,' as is the experience of many people in many countries at different times in history?

For those, who wish to break away from the dull routine of material life with its daily ebb and flow of superficial happiness and misery, the wise men, who have faith, have given a simple formula. None, who have made an attempt in that direction, have come back disappointed, and all, who turn towards God, receive full happiness and joy, sooner or later, according to the measure of their own efforts.

'My ideal is growth, expansion, development on national lines. . . . Great things have been done in the past in this land, and there is both time and room for greater things to be done yet.'

—Swami Vivekananda

A COMPARATIVE STUDY OF INDIAN AND WESTERN THEORIES OF PSYCHICAL DISORDERS

BY KUMAR PAL

In view of the tremendous amount of discussion concerning psychò-analysis and the fierce attacks that have been levelled against it, it is necessary, to distinguish between psycho-analysis as a psychological theory and psycho-analysis as a therapeutic agent.

In fact, psycho-analysis is essentially a therapeutic procedure of treating functional disorders. As such it may stand for three things: (1) a special method of medical treatment; (2) a technique for exploring the subconscious mind; and (3) the facts discovered by the method.

Freud was primarily a physician. He began his career as a specialist in nervous disorders and later on also spent most of his time in clinics with patients of different denominations—neurotics, lunatics, maniacs, and hysterics. Down to the time of his death, he could be seen sitting for long hours in his room surrounded by groups of patients. His inspiration came not from contemplation or meditation, but from a neurotic girl who offered to cure herself by talking out at length about her disease. The concrete records of cases have furnished the basis of the whole system.

In short, psycho-analysis stands or falls with its practical application. It was born, has its being, and seeks proof, in hospital cases of various disorders to which it is applied.

The Indian philosophy, too, is not a mere synoptic view of the universe or an intellectual construction of it. It is not like the systems of philosophy in the West which lack the ability to rise above such an attitude to a serious search after the solution of life's problems, which is the outstanding mark of all Indian systems. Here the starting-point is the most practical question of all questions. The evil being given, what is the root of evil or

suffering? How to get rid of the misery and squalor of which the world is full? Theory has to be a guide to practice. In India philosophy is not merely thought but lived.

THE PROBLEM

Freud is sure, at least in this conviction, that 'men seek happiness', that 'they want to be happy and remain so.' 'There are two sides to this striving, a positive and a negative. It aims on the one hand at eliminating pain and discomfort and on the other at the experience of intense pleasures.'¹ 'Our entire psychical activity is bent upon procuring pleasure and avoiding pain.'²

It is this double motive of *duhkha-jihasa* and *sukhalipsa* which is the basic urge of all living beings. And it was to this end that all serious thought in India also was directed. Every philosophical system starts with this fundamental and most practical issue before it and seeks to offer a solution.

ITS ORIGIN

The philosopher feels the pangs of discontent more acutely than anybody else. He hankers after not a temporary respite, relative rest, or petty pleasures of the ordinary persons. His quest is for an absolute, unmingled Bliss and a Perfect Peace which is supreme (*atyantika*) and everlasting (*anaiikantika*). He smarts under the colossal mass of sorrow and suffering and strenuously seeks to get over them. His persistent desire for Peace may be likened to that

'of the moth for the star,
of the night for the morrow,
a devotion to something afar,
from the sphere of sorrow.'

¹ Freud: *Civilisation and its Discontents*, p. 27

² Freud: *Introductory Lectures*, p. 298

For the philosophically minded this world is a vale of tears, rather than a garden of joy. Wherever he turns his gaze, he meets with misery and squalor staring him in the face. There is pain, there is suffering, there is death, there is worry, there is failure all around. It appears, as Freud has written, 'the intention that man should be happy is not included in the scheme of creation.'³ In spite of its illusory joys, our humdrum life is full of countless ills and ailments. For a *viveki*, in the terms of Yoga, everything is suffused with suffering. *Sarvam dukkhameva vivekinah*. The pleasures of the world, prized by the lay man, lose their charm for the Indian mystic, for he perceives clearly their darker side veiled by the symbols of so-called culture and civilization. These pleasures leave us disconcerted and unsatisfied as there are greater pleasures which allure us. Moreover, there is the inevitable doom, the bug-bear of death, which haunts him day in and day out.

CLASSIFICATION OF PSYCHICAL DISORDERS

According to Freud, 'suffering comes from three quarters (a) from our own body, (b) the outer world, and (c) our relation with other men.'⁴ 'It is indeed very hard', he elsewhere adds, 'for mankind to be happy due to the three sources of human suffering, namely, the superior force of nature, the disposition to decay of our bodies, and the human relations in the family, the community, and the state.'⁵ This third difficulty is further attributed to the mental constitution.⁶

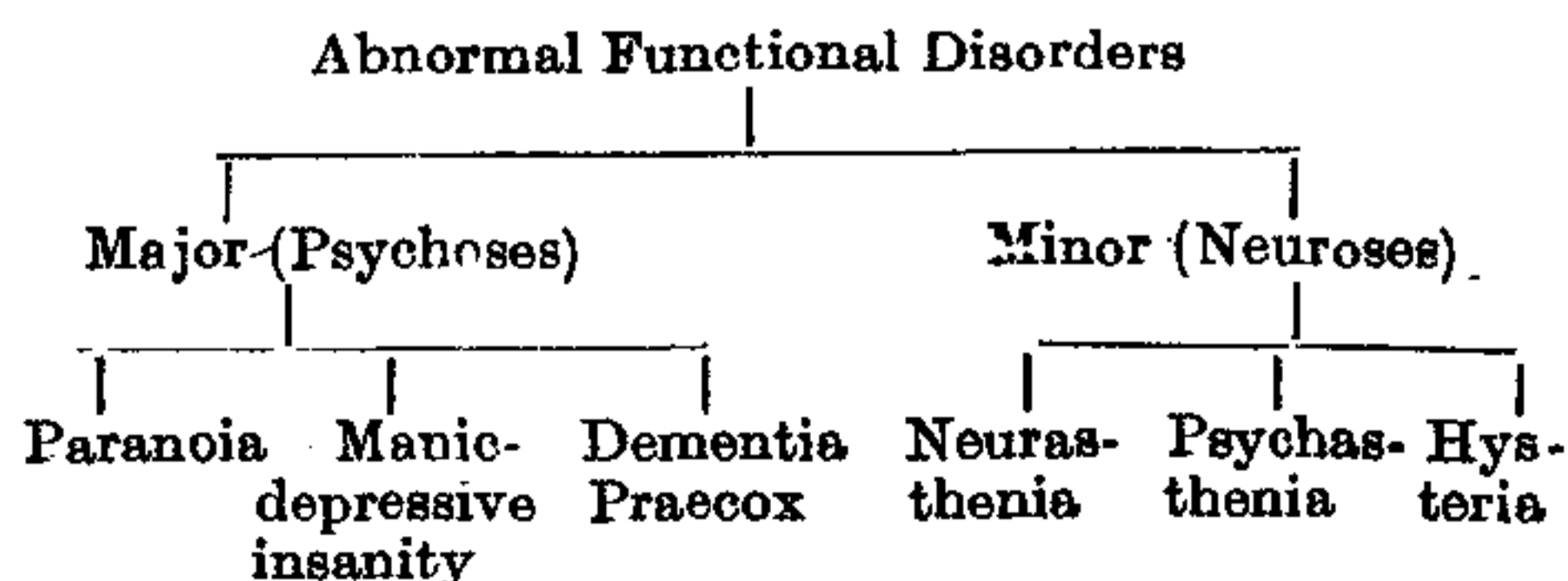
One is struck by the close similarity which this classification bears to the triad of *duhkha*, *dukkhatraya*, of Indian Philosophy. Pain according to it is divided into three kinds: (1) *adhyatmika*, personal; (2) *adhibhautika* or physical injuries caused by natural objects like man, animal, birds, or inanimate objects; and

(3) *adhidivika*, caused by super-natural agencies as spirits and ghosts. The *adhyatmika* is further subdivided into bodily and mental. Thus there are four sources of trouble for us, nature, spirits, body, and mind.

Such divisions are, however, only an artificial way of understanding a very complex situation, as all divisions are bound to be. We have to adopt them merely for the sake of convenience. They are based on the distinction of the various sources of trouble and do not contemplate any distinct types of suffering.

The true nature of evil and misery is not by any means so easily intelligible. Though nowadays a good deal of attention is being paid to the study of disease entities, no concrete results, excepting an imbroglio of peculiar phrases, meets the eyes of an inquisitive student. Generally it is assumed, after the analogy of the mind-body dualism, that diseases also must be divisible into bodily diseases and mental diseases. But strictly speaking it is neither the body nor the mind that is diseased. It is an individual, a total personality as a unit, in terms of which alone can we understand all pain or pleasure. Mind plays an enormous role in the health of the body, and likewise mental diseases also may be organic in nature. In the Indian terminology the *adhis* and *vyadhis* (mental and physical ailments) go together and are regarded as interdependent.

At any rate as psychologists we have, perforce, to confine our studies to the mental realm. The generally accepted classification of mental disorders is as follows:



J. W. Bridges mentions besides this about ten other theories of neuroses and their classi-

³ Freud: *Civilisation and its Discontents*, p. 27

⁴ Freud: *Civilisation and its Discontents*, p. 28

⁵ *Ibid* p. 43

⁶ *Ibid* p. 44

fication by Freud, Jung, Adler, Sidis, Kraepelin, Grile, Lavastine, Kempf, Meyer, Watson, and Prince, each with a host of peculiar technical terms of its own for different disease entities.

But, if you pay a visit to the wards of any hospital or lunatic asylum, all these theories will be found to be entirely inadequate and arbitrary and completely disappointing. You notice a considerable resemblance in the symptoms of different patients. Instead of the theoretical dichotomies and trichotomies, you observe a huge amount of overlapping. Many symptoms are common to all and no watertight compartments can be set apart for the various patients. So much is admitted by prominent authorities on psychotherapy also. All so-called major and minor diseases can be understood in terms of simpler symptoms. They are, as a matter of fact, merely technical groups of numerous elementary disturbances in the psychological and bodily functions.

Coming to the Indian standpoint, we are told that *viparyaya* (error) is the root cause of all evil and bondage in the world. It consists in a false, distorted understanding of objects.

This is subdivided into five kinds: *tamas*, *moha*, *mahamoha*, *tamisra*, and *andhatamisra*. The *Yoga Bhashya* characterizes them as the five afflictions (*kleshas*), namely, *avidya*, *asmita*, *raga*, *dvesha*, and *adhinivesha*. These five determine all sorts of mental disorders and infirmities.

Confining ourselves to the disorders of the *antahkarana* (the inner instrument of knowledge, the mind), we have only four big classes of disorders or disabilities. The disturbances of *manas*, the faculty of receiving or imagining impressions, may lead to wrong perceptions, hallucination, illusion, delusion etc., or no perception, and paralysis of the senses. Secondly, the disturbances of *chitta*, the faculty of storing and recollecting the dispositions (from *chi*=to collect), may express themselves in the form of different forgettings, wrong recollections, or loss of memory etc.

Thirdly, the disturbances of the *buddhi*, the faculty of learning and deciding, may cause fickleness or lack of understanding. Finally, the disturbance of the *ahankara*, the faculty of synthesizing, may bring about defective personal synthesis and multiple personality phenomena.

The Indian science of medicine, *Ayurveda*, tackles the issue from quite another side. It considers all diseases as born of the three *doshas* or humours, *vata*, *pitta*, and *kapha*.

Ayurveda also divides diseases into bodily and mental. For these two kinds the *Amarakosha* gives us the two names of *adhi* (mental) and *vyadhi* (physical). The *Yogavashishtha*, too, uses the same words and ascribes the former to passions, *vasanas*.

Mental maladies are technically described as *unmada* in *Ayurveda*. Charaka defines *unmada* as the disturbance of perception, understanding, consciousness, knowledge, memory, faith, temperament, reflexes, and conduct.

All authoritative books on *Ayurveda* are at one in distinguishing five types of *unmada* as determined by the predominant disturbance of any one or more of the *doshas*. They are *vatonmada*, *pittonmada*, *kaphonmada*, *sannipatonmada*, and *agantuka*. The last one is ascribed by Sushruta and Bhavaprakasha to mind.

Before leaving the discussion of the various types of psychic disorders, some mention may be made of those disorders of the psyche which often occur in the life of mystics. Examples are too numerous to be given here. Religious books give us various instances of divine madness. A consideration of the various phenomena characterizing them leads us to classify them under four classes: (1) There is, first of all, the state called *udghurna*, in which illusory perceptions and delusions prevail; (2) *mohana* is another which brings about physical changes like shivering, tears, and speech changes; (3) in the third place, certain asthenic changes such as fainting,

daze, and catalepsy. This is called *stambha*; (4) in the fourth class we have the phenomena of wild dancing, and states of frenzy.

AETIOLOGY OF DISORDERS

The Law of Karma: All the systems of Indian philosophy are thoroughly materialistic and deterministic inasmuch as they, one and all, consider mind to be a material entity strictly obeying the laws of nature. They advocate with one voice that the law of cause and effect, *karma*, reigns supreme in the physical as well as in the mental world.

The scientific mind believes in the principles of causation and continuity, not because they can be proved, but because we cannot think them to be otherwise. They are like categorical imperatives of a scientist. No psychologist can deny these categories without destroying the entire fabric of his science. They are, therefore, to be taken as starting and inviolable assumptions by every rationalist.

Psychical Determinism of Disorders: Let us draw a comparison between this law of *karma* applied to our psychic life and the now prevailing notion of psychical determinism, scientifically formulated by Sigmund Freud for the first time.

We need not repeat here that according to psycho-analysis causal determination holds good equally in physiological fields. All mental occurrences, according to Freud, regularly prove, on analytic investigation, to be well determined.⁷ 'We do not live our own lives, but are lived,' as Groddeck says, 'by unknown forces,' by our circumstances, by subtle little-understood urges from within, and by our passions of greed, ambition, sex, and so forth. 'We are beginning to see man,' joins Jones, 'not as the smooth, self-acting agent who pretends to be, but as he really is—a creature only dimly conscious of the various influences that mould his thought and

action.'⁸ No actions are unmotivated. 'Even non-sensical actions and habits are also an expression of unconscious wishes.' This is in essence tantamount to the afore-mentioned principle of self-determinism and nothing more.

PSYCHO-ANALYTIC EXPLANATIONS

Confining ourselves to the consideration of the causation of the different disorders of the mind and the diseases of the personality, we have to note the following points in the psycho-analytic theories of neuroses:

1. The causes of the trouble are unconscious and not known to the individual. All mental troubles arise because of our ignorance.

2. Neuroses arise as a result of some conflict between inner forces working within us. There is none outside of us who inflicts disease. External situations are mere pretexts for the arousal of dormant tendencies within us.

3. Those forces are invariably of the form of wishes, connected with some important problem of our personal life. In our psychic life we need not actually perform bad deeds for punishment. A mere intention is sufficient to invoke the sentence.

4. In all cases of neuroses the reasons are to be traced in the past. The past determines the present. Illness is caused by our bondage to certain automatisms and habits which we have formed in the early life. Generally some childhood incidents are unearthed to lie at the bottom of the disease. The present serves only to incite them. Though Jung and Adler admit the great importance of the early years of one's life in moulding one's character, they, however, dissent from Freud and attribute the neuroses to some present problem of pressing significance rather than to the child-stage. Jung writes: 'I regard it both as a loss of time and a misleading prejudice to rummage in the past (like Freud) for alleged specific causes of illness, for neuroses

⁷ *Psychopathology of Everyday Life*, p. 293

⁸ *Papers on Psycho-analysis*, p. 15

are conditioned and maintained by a wrong attitude in the present.⁹

5. On analysis, a fundamental conflict between rival desires and forces is revealed as the determining factor of the whole disorder. 'This conflict is endopsychic.'¹⁰ Generally this conflict takes the shape of a tension between the Id demands and the super-Ego claims, the symptoms serve as a compromise formation. In Jungian terminology the patient shirks the responsibility or hardship of the present social task, or meets an obstacle in his ambition. Adlerians interpret the conflict as a struggle between the individual and reality. The person suffers from an inferiority complex and in his life strives to compensate for it. It is very rare that any person either attains an absolute success or suffers a complete shipwreck. The flasco is always averted by compromises and distortions of various sorts. 'From this conflict physical or moral disorders may arise.'

6. The symptoms are indirect and wrong ways of securing satisfaction of the repressed wishes, or for obtaining a compromise between the opposite tendencies. The neurotic symptom is almost invariably a condensation product, expressing several wishes which are mostly sexual. The symptoms provide a substitute gratification of repressed complexes. Jung describes them as regression to a more infantile form of libido occupation. Adler explains neurotic symptoms as compensation formation for the inferiority feeling.

7. Freud, Jung, and Adler, all finally agree that, whatever may be the reasons, social maladjustment is the one sure ground of mental discontent and disturbances.

8. Although sex is considered by all the three to be the most powerful influence in bringing about insanities, Freudians alone lay more emphasis upon its grosser aspect as

the one all important indispensable reason for the maladjustment.

INDIAN EXPLANATIONS

Though the special treatment of mental disorders is not very prominent in Indian thought, we find a diagnosis of all the ills of humanity, of which the psychical troubles form one class. *Adhis* are distinguished from *vyadhis*, but the explanations for both are identical. The difference is merely of their locus and not of the causal factors. Physical injuries and the disturbance of bodily humours may be as much causally related to our neuroses as mental anxieties, worries, and shocks are to physiological symptoms and fevers of various sorts.

The following general principles deserve special consideration for a comparison with the above general laws of neuroses formulated by psycho-analysts.

1. Nothing ever happens without a cause, either in the physical or the mental world, which as we have seen are both material according to Indian philosophy. The reason, not quite manifest and known, must be sought in the unmanifest and the unconscious (*Samkhya Karika*, 16).

2. The second point to be noted is that the determining factors are not outside the individual. He is himself the cause of his own pleasures and pains (*Charaka*, VII. 25).

It is absurd to reproach the gods or the angels or demons or evil spirits for one's ailments. None torture a person who is at peace with himself. Our illness is caused by some fault of our own mind (*Charaka*, VII. 22, 24).

3. As on the one side, Indian philosophy maintains the principle of self-determinism, which means that what we are now is due to our past actions, thoughts, or feelings, it, on the other hand, equally believes that there are no actions of any type which do not, sooner or later, bring to bear their fruits (*Yogavashishtha*, III. 95. 33).

⁹ W.M. Kranefeldt: *The Secret Ways of the Mind*, p. XXXV

¹⁰ Hadfield: *Psychology and Morals*, p. 30

4. Yet there is an important proviso to this rule enjoined by almost all the major *shastras* of the Hindus to the effect that it is the desire, the wish (*vasana*) implied in our deeds, which in reality is responsible for the fruition of the deeds. Only those actions are binding which are performed with a desire for the result. If, however, we can emancipate ourselves from this attachment and carry out our duties in the spirit of disinterestedness (*nishkama*) and of obligations (*rina*), in the sense of repaying the debts with no wish for a good return, the sting of *karma* is rendered ineffective, and it can no longer forge chains for us. The bondage lies in the wish (*vasana*), the egoistic desire (*kama*). The wishes are the motive forces behind all our sufferings and sorrows, as much as behind our jubilant joys and hearty delights.

5. The *vasanas* are further attributed to ignorance, *avidya*. We hanker after things and are attached to them because we do not know the real nature of our own self and of the objects. We identify ourselves with our body and its needs and passions. The reality is not grasped. We are deluded by the claims of our lower nature, but fail to comprehend the demands of the reality outside us. Had we possessed a true knowledge of the situation, i.e. of our own self and its environments, we would never have fallen a prey to so many disasters and diseases, which follow from the two primary emotions of love and hate.

6. *Vasanas* qua *vasanas* do not ever produce any disease. We daily see our *vasanas* leading to effort and finding fulfilment. In ordinary normal men the wishes are so adjusted as to fit in with the adaptive change required by the circumstances. They lead to neuroses and similar other undesirable results only when they are either too much repressed, or are given too much freedom and over-indulgence. A proper control and direction of passions is the greatest desideratum of social life and what is expected of a sane person.

Rogah sarve anya jayanti. vegodirana dharanaih (Ashtanga Hridaya).

7. The inhibition of tendencies (*vegas*) leads to a dislocation, disturbance of the constituent elements in the body or in the mind (*dosha vaishamy*). In this conflict between the different *doshas* either any one, or two, or all the three may seek predominance at the same time. They produce their own peculiar effects severally in the form of symptoms. Symptoms thus come to be the expression of the preponderant *dosha*, or they may be compromise formations between their rival claims.

8. It is curious that we find in *Yogavashishtha* and *Hatha Yoga* an explanation of mental diseases in terms of the disorders in the nervous system. It is held that some impurities (*mala*) accumulate in the *sushumna* (the central spinal chord) on account of evil emotions and passions. This leads directly to abnormalities of behaviour. This also seems to be the view of Charaka when he maintains that the *unmada* sets in only when the nervous paths are denuded or dammed by impurities (*Charaka, VII.2*).

This theory may well be compared to the endocrinogenic theory of Grile and Lavastine and to the theory of automatic disorders held by Kempf.

9. What is more queer to an unprejudiced student is the *yoga* theory of *karmashaya* (the psychic seat of dispositions), which explains all mental disturbances in terms of the conditioning of our psychical modes (*vrittis*) by repeated *samskaras* (impressions). Those emotions and responses prevail over others which have gathered strength in the unconscious by constant association and repeated expressions. Every *vritti* leaves its impression or *samskara* in the *karmashaya*, which again tends to revive the same *vritti* whenever it is able to gain the field. If undesirable (*klisha*) *vrittis* are given free rein in the conscious mind, their *klisha samskaras* make it all the more likely that the same *vrittis* will be repeated in time and out of time.

10. (a) *Charaka*, *Sushruta*, *Bhavaprakasha*, and *Ashtanga Hridaya*, while diagnosing the causes of insanities, mention various factors, physiological and psychological. But all are agreed in assigning an important place to *kama* (sex or lust), *krodha* (anger), *harsha* (delight), *lobha* (greed), *bhaya* (fear), *shoka* (grief), and *chinta* (anxiety), which are considered as enemies of man.

(b) Unsocial acts (*vishama cheshta*)

and violation of moral standards (*maryada bhanga*, *niyama vratabrahmacharya bhanga*) leading to the annoyance and disapproval of esteemed elders and gods (*deva-dviija-guru-pitri-pradharshanam*) also contribute to mental disorders.

(c) They also include the frustration of strong emotions and distress by the loss of objects of love.

CONTEMPORARY INDIAN POETS WRITING IN ENGLISH

BY B. S. MATHUR

Sri Aurobindo is a divinely inspired poet, far above the crowd and still with them. After his successful education in England, having obtained a Tripos in the Classics from the King's College, Cambridge University, he returned to India in 1893. For thirteen years he was a professor of the Baroda College, Baroda. Then he became Principal of the National College, Calcutta, and Editor of the *Bande-mataram*. In 1908 he was arrested in connection with the Alipore Bomb case. It was in the Uttarapara prison-cell that he saw the light which took him into isolation from the world in Pondicherry. His retirement to Pondicherry in 1910 marks the beginning of his career as a sage and poet, who, though in isolation, sings and thinks for the masses. Sri Aurobindo's poetry then is a unique synthesis of the spiritual and the mundane. Of him it can be aptly said that he is like a star that dwells apart. And yet his eye is always on the world. There is a surge of divine inspiration in him. That surge is of double meaning. He is rising higher and higher in the neighbourhood of God: but he is ever keen on the uplift of the people. He is a poet for himself and for the people, whose uplift is as much his concern as his own. He is a true poet,

who wants others to share some of the divine wisdom which he has experienced. There are spiritual emotions which he would like others to possess. In divine ecstasy he exclaims:

With wind and the weather beating round me
Upto the hill and the moorland I go.

Who will come with me? Who will climb
with me?

Wade through the brook and tramp
through the snow?

Here is a simple appeal to the people to climb, to be uplifted. The world is too much with them: they have lost their contact with God. This is not in their interest, not in keeping with their desire to be happy and contented. The poet has experienced a certain measure of contentment. That contentment he has found not in the world of luxuries. That contentment he has found in the company of God away from the mad crowds and their maddening pursuits. The people who want to have a measure of happiness must rise above the wind and weather, above mere emotions that might indicate a return to the beginning, the animal and the brute in us; let them go up, let them prepare themselves to be face to face with unending hardships. Then alone they can have the life of their

dreams, a life of real joy and contentment.

And so he continues with greater vividness and meaning :

Not in the petty circle of cities
Cramped by your doors and your walls
I dwell :

Over me God is blue in the welkin,
Against me the wind and storm rebel.

Now nothing is mystifying. The call is clear. *Petty circle of cities* is not for him. He is above them, soaring in the neighbourhood of the Divine in perfect freedom, without walls and doors. He is in possession of bliss unspeakable and unlimited. Man has emanated from God : the divine spark is in him. Man's duty or function is to express that divinity, and that divinity to be expressed adequately and fully needs a perfect atmosphere of freedom. Leave the cities and walls and doors. That seems to be his message. That message is good as far as it can be worked into practice by some spiritual people. That message is not for the entire run of people. If that message of retirement is followed by all where will be the world itself? Will it not be an ideal world? There is no harm in regarding that world as an ideal. It may not be a reality in the near future, but that must act as an ideal before us so that in the midst of the things of the world we do not forget our Maker and His message. After all poetry is to be an ideal imitation. It must have the two cross-currents of realism and idealism. Then alone it can be uplifting. What is idealism in the poetry of Sri Aurobindo? The pursuit of happiness in the midst of God, cut off from the world. And what about realism? Aurobindo seems to suggest a life of work and difficulties. And so he refers pointedly and repeatedly to 'wind' and 'storm' which you are to face successfully in life, if your aim is to be happy and contented. That is his idea. Now mark the manner in which it is communicated. There is nothing but simplicity and force wedded to meaning. Words used by him

are apt and are full of sound and meaning and sweetness. The figures used by him are quite of Nature. One can visualize a sage of profound meaning singing in terms of divine sweetness :

My soul unhorizoned widens to measureless
sight,
My body is God's happy living tool.
My spirit a vast sun of deathless light.

II

From Aurobindo to Dilip Kumar Roy is to walk in the company of kindred souls, fired with spiritual zeal and enthusiasm. His chief note, like that of his master, is spirituality. But he has not forgotten his own personality. He is a real worshipper at the shrine of beauty and God. You have enough originality in him coming out in words bathed in music and force. His devotion to music has given his poetry a distinctive point and sweetness. In his poetry we have a sweet philosopher who says so many new things, and says them with accuracy and experience. It will be interesting to note that Dilip Kumar Roy after taking a first class Honours Degree in Mathematics went to the University of Cambridge where he took Part I (Mathematics Tripos) and Part I (Music Special). This is sufficient to indicate the music and accuracy that he has combined in his poetic utterances.

A sudden victory, yet how swift, complete
And wondrous!—it would seem an angel train
Sieged in a mood of magic, passing sweet :
A new Advent through night when daytides
wane !

What a profundity of thought united with intensity of sweetness ; I can say without hesitation that here we have enough of real poetry, so instructive and so pleasing. This thing I cannot say with reference to Sri Aurobindo who is a master of thought and sweetness, but who seems to lack this musical gift of Dilip Kumar Roy. A train of musical thoughts indeed ! Here is a proclamation of

to lack something, and that something is purposelessness. It is rarely that he passes into the delineation of real beauty without any purpose. His poem *The Padma* is a rare poem of that kind. The poet in Kabir has forgotten the politician. And that is our chief delight in the poem. He sings :

Only for a moment on this full-moon night
 After long years I meet you, River mine!
 Your banks are flooded with the Rains,
 Day and night you sing in forgetfulness of self,
 In full-brimmed flight your waters go rushing
past

Waking long-drawn echoes from the shudder-
ing banks.

Sweetness is not in plenty here, but there is aptness, so very necessary for a poet. Aptness is united with delicacy. But everything is of this earth. Prof. Kabir does not forget the world or himself. He has passion or emotion, but that is human, and not supernatural as in the case of Sri Aurobindo, or of Dilip Kumar Roy. But one thing is certain. The poet is singing merrily. The poet seems to sing of his escape, and that too for a moment only. But what about the contentment ?

Have you yet found the lover at whose call
 —Lured from your childhood's home like
a deer
 Bewitched by the notes of the hunter's pipe—
 You came rushing out with wildly beating
heart ?
 The evenings follow the long weary days,
 Moonlit nights seek momentary rest on
earth.

There is no rest. If it is there, it is for a moment only. The idea is clear. And that is Prof. Kabir himself. For man there is no rest. Let him come out of his isolation of inactivity and let him work ceaselessly in pursuit of some ideal, like the river flowing unceasingly in search of her lover, or the hunter. The philosopher in Kabir is emerging triumphant. Let us not be afraid of work and difficulties. After life's fitful fever there

is rest, rest of achievement. Kabir, quite unconsciously, reveals something spiritual in his make-up. He is definite that the rest, final and lasting rest, one might not get on earth. Let him, therefore, try to be pure and hardworking. But why all this labour? I might suggest for next life, a life of eternity. And so he suggests to *The Padma* :

Yet you flow on and on unceasingly,
 Speaking soft words of solace to your
troubled heart.

IV

Shrinati Nilima Devi is a delightful singer of natural beauty and sweetness. She is a cultured lady but with no university degrees. She has entered the business world by being 'Account Executive' of the Calcutta Office of Messrs D. J. Keymer & Co., Ltd., the well-known advertizing firm. She has to her credit two books of poems : *Hidden Face* (1937) and *When the Moon Died* (1944). Her love is double: poetry and painting. She has brought to bear upon her poetic utterances the rare moments she enjoyed in the art galleries of Europe and America. Her poems are word-paintings. Look at the beauty of *The Lady Of The Night*.

Before me stands a vase,
 Filled with white-petalled roses,
 Half-unfurled, pure and virginal, silver-white.
 I sense the presence of something—
 Warm and sensuous with fragrance :
 She caresses me,
 The Lady of the Night.

The meaning may not be clear but the colour-scheme is prominently displayed with all the feeling befitting a poet of delicacy. And so she has further these lines of *coloured* and *colourful* emotion :

The Lady glides in through the window ;
 In the soft star-light I discern,
 The beauty of her proud dark face.
 Unfathomable pools of mystery—her eyes.
 Her unbraided curls brush my face
 Like the fluttering wings of a frightened moth.

The painter is dominating the poet. There is enough delicacy here, because the poet in Nilima Devi has come to the aid of the painter by granting her arrow-like words that cannot fail to make the picture of her dreams and vision. The poem aptly speaks :

In a husky voice she whispers to me,
Of dreams half-forgotten, of delights still
untasted.
Of might-have-beens that still might be,
Of fruition, never of frustration.

From the depths of silence,
To me, alone
She whispers,
The Lady of the Night.

This is a good note of joy and fruition. When the picture speaks it speaks clearly. Try for the meaning, and it is there. What else do you want? Meaning, sweetness, delicacy, and colourful beauty—all are here in abundance. She is essentially a poet of delicious beauty and inspiration.

NOTES AND COMMENTS

TO OUR READERS

'*To My Own Soul*' was written by Swami Vivekananda during his stay at Ridgley Manor, New York, in 1899. 'To My Own Soul' he said, as he handed it to one of his closest associates. . . .

The United Nations and Religion is a paper read by Dr Taraknath Das, Professor of Public Affairs in the Institute of Regional Studies, New York University, and Lecturer on Indian History and Civilization, Department of History, Columbia University, New York City, and Chairman of the Advisory Board of Watumull Foundation, at the third session of the Conference of Religion for Moral and Spiritual support of the United Nations, held at Town Hall, New York City, on 16th June, 1948. The Conference was sponsored by the Church Peace Union, American Association for the United Nations, and the World Alliance for International Friendship through the Churches, and addressed by several distinguished persons belonging to many different nations of East and West. In the ordinary course Dr. Radhakrishnan would have represented India, but his sudden illness prevented his doing so. In his absence Dr Das spoke for India; he also presided over the last session on 18th June. . . .

Mrs C. K. Handoo, a new contributor, refers in her article entitled *Hindu Universalism and the Future of Mankind* the metaphysical and spiritual basis of Hindu universalism which has a still greater role to play in human civilization than in the past. . . .

Sj. Manu Subedar, one of the most eminent of our financial experts and experienced parliamentarians, refers in his article *On The Spiritual Path* to the fundamental moral qualities listed in the *Gita* as the qualifications of a spiritual aspirant and says that any one who is even slightly awakened and yearns for something different from the purely physical and animal existence, cannot but take note of them. . . .

The outside world is hardly aware of the deep truths of the mind discovered in India ages ago. These facts and their formulations lie scattered in the vast literature which has been developed by countless men in Sanskrit as well as in *bhasha* (popular dialects) throughout the entire span of her history. It will take years of strenuous labour by scores of men to collect and assort the stupendous material so as to present them in terms suitable to the requirements of our time. The task will demand not only an acquaintance with the technique, and findings in the field, of the

West, but also great familiarity with Sanskrit and the other Indian languages. It will further require a radical transformation of the methods now applied for the study of objective and quantitative phenomena, which by their nature leave out a vast field of experience as incapable of being brought within the range of scientific enquiry, and hence, in some sense, as illusory. With the growing dissatisfaction with the real as given by the senses, which gnaw the questing spirits of time, time is ripe for a delving in the profound depths of Indian psychology. In his article on *A Comparative Study of Indian and Western Theories of Psychical Disorders*, Sri Kumar Pal points out a number of Indian ideas bearing strong resemblance to the current theories and also suggesting fresh and novel lines of enquiry to the interested.

HINDUISM AND BRAHMOISM

In the June issue of the *Modern Review*, Dr Roma Chaudhuri, who has earned well-deserved repute for scholarship and clear and objective thinking, contributes a highly interesting article entitled *Brahmoism and Hinduism*. We say highly interesting because we do not remember to have come across previously a Brahma writer who has written so objectively on the relationship between Hinduism and Brahmaism, and the attitude the Brahmans should cultivate towards Hinduism as she has done. It is a pity that there are still persons holding responsible positions among the Brahmans who are intellectually so deficient and spiritually so narrow and politically so blind as to plead for a narrow sectarianism based on absolutely false premises.

She writes :

It is most interesting that even today, ... there should lurk in the minds of some Brahmans a deplorable tendency to rake up old quarrels among the different sections of the very same community by insisting that the 'Brahmans' as a *community* are quite distinct from, nay, even opposed to the 'Hindus'. Again we are astounded to find it quite openly and vehemently

declared by a prominent Brahma that the Brahmans should in future do well to associate both socially and politically, more with the monotheistic Muslims and Christians than with the polytheistic Hindus. ... Even very recently after the deplorable 'Great Calcutta Killing' the Secretary of the Calcutta congregation of the Sadharan Brahma Samaj thought it fit to plead publicly in the newspapers that the Brahmans in the Park Circus area should have been spared by the Muslim 'hooligans' as the Brahmans were the direct descendants of the *zabardast moulvi* (Raja Ram Mohan Roy), as 'they hold the most advanced theistic religious ideas resembling Islam in many particulars', and as 'the Brahma Samaj in India was trying best to obliterate all artificial communal divisions.' ... The implication is quite clear here, viz. that the Brahmans are not Hindus but are akin to the Muslims alone ... that is why they should have been left in peace in a Hindu-Muslim communal riot.

We regard the sentiment expressed by the Secretary of the Calcutta congregation as spiritually and morally revolting. It seems to be a reaction born out of abject fear. It is unworthy of any moral man to try to save himself on such grounds, instead of making common cause with the victims of blind fanatical fury. To us it seems likely that the reaction would have been very different, had the attackers in this case belonged to another community. Such men do not belong to religion, if they can at all claim to be considered human.

The writer, then, goes on to consider the question whether the Brahmans can really claim themselves to be a separate community, quite distinct from the great Hindu body. She takes up all the possible arguments which the Brahmans usually advance in proof of such a proposition—'the stock arguments' as she calls them. She examines them closely and comes to the conclusion that each of the fundamental principles of Brahmaism, philosophical, religious, and ethical, 'is found in Hinduism alone by itself, so that it is not at all necessary for Brahmaism to look to other religions like Christianity and Islam for any of its cardinal principles.'

While the reader is referred to the article itself, in order to appreciate fully her objective

analysis of the question and the arguments bearing upon it, we give below some of her observations which show great understanding.

As well known, she says regarding the broad catholic character of Hinduism, Hinduism is the only religion in the world that allows *adhikari-bheda*, i.e. different forms of worship to suit different individuals. Hence Hinduism rejects no known form of religion high or low, but welcomes all in its bosom. For this reason, it is so very difficult to define what Hinduism exactly stands for; and that is why many unjust criticisms have been hurled at its hoary head on the assumptions that it is only one or other of these forms. The fact is that, from the highest monism of the *advaita-vadins* down to the crudest forms of ghost-worship, etc, of primitive races, all possible forms of religions have places in Hinduism, to suit different capacities, inclinations, and opportunities of different individuals.... Hinduism is the only universal religion of the world that recognizes this progressive realization of the soul—in the fold of religion itself—from the very lowest to the supremely highest state. This is the most unique message of Hinduism to the world at large....

It is absurd for a Brahmo as it is for a Shaiva or Vaishnava to claim to be a non-Hindu, for Brahmoism is no more than a sect of Hinduism. 'From the purely philosophical standpoint, too, Brahmoism has contributed nothing new.... From the social and cultural standpoint too, it is absurd for the Brahmos to claim separate existence as a community.' Nor was Brahmoism a reformation, i.e. a purification and development of Hinduism, from outside. 'For, what those selfless Brahmos tried (in the nineteenth century) and laid down their lives for, was no new reform, absolutely unknown to Hindu society, but only the reintroduction of certain ancient social laws and customs....

From the legal and political standpoints, the Brahmos have, at present, no separate existence from the Hindus.... When Hinduism is trying to absorb in itself all Indian-born religions, when even the Buddhists and the Jainas, though technically labelled as *nastikas* or heterodox for not directly accepting the authority

of the *Vedas*, do not feel ashamed to call themselves Hindus, as nourished and brought up in the lap of the great-age-old Hindu culture and civilization, what a sorry sight would these handful of Brahmos, drawing as they do their spiritual and cultural inspirations solely from the eternal fountainhead of Truth, Beauty, and Goodness, viz. the Hindu scripture *Upanishads*, present in disclaiming themselves as 'Hindus' and insisting on a separate religious, cultural, social, legal, and political status! Let them not claim special prerogatives legally and politically and ignore the greater interest of the country for a few loaves and fishes.

The relation between Brahmoism and Hinduism was most strikingly and concretely expressed by Sri Ramakrishna in the following way. Two men in a concert are playing on oboes; one of them is blowing the monotone of the keynote, while the other is playing an endless variety of melodies. The former stands for Brahmoism while the latter for Hinduism.

Before concluding with an appeal for unity, the writer remarks: 'We claim exemption from communal riots, not as non-Hindus, but as Hindus, as the humble torch-bearers of a very ancient civilization and culture, the ground-stones of which are the twin pillars of equality and fraternity, universal love and service.' We do not, however, think that under the altered circumstances now prevalent, those who begged mercy before from hooligans on grounds of their Islamic affinity will do so again, for prudence seems their strongest point.

We wonder if any community other than the liberal Hindu could have treated such foolish and dangerous expressions so lightly.

Every one in India who believes in a Spiritual Order and allows others perfect freedom to choose their personal Divine ideals and ways of achieving them is a Hindu. There is no place for intolerance in Hindu Society or in India.

REVIEWS AND NOTICES

THE HORMIC THEORY (ADVANCED PSYCHOLOGY). BY P. S. NAIDU, M.A. *Published by Central Book Depot, Allahabad. Pp. 229+vi. Price Rs. 7/8.*

Late Prof. William McDougall's manifold contributions to the science of psychology have won for him a prominent place among the pioneer scientists to whom the psychology of to-day owes its present development and status. The Hormic Theory of McDougall occupies the pivotal position in his system, and the students of psychology should do well to make a careful study of this theory even if they may not be affiliated to the McDougallian School. Prof. Naidu has certainly earned the appreciation of the psychologists by taking upon himself the laudable task of bringing out a series of treatises expounding all aspects of the Hormic Theory. The present volume is the first number of the series and it deals primarily with the conative aspect. The students and teachers of psychology alike will find the volume interesting and useful.

PROF. S. K. BOSE

GANDHISM—IN HIS OWN WORDS. PRESENTED BY N. P. GUNE. *Published by Prof. N. P. Gune, Kayakalpa, F.C. Road, Poona 4. Pp. 31. Price As. 6.*

Gandhiji had a versatile personality. The fields in which he worked were numerous, and his writings, too, cover various subjects. The author has culled some of his important thoughts on several topics of social and

religious interest and presented them in this small but valuable pamphlet.

FREEDOM'S DEMANDS. BY SUBEDAR N. C. CHATTERJEE. *Published by P. Chatterjee, 35A, Syamananda Road, Bhowanipur, Calcutta. Pp. 40. Price Re. 1/4.*

The unprecedented enthusiasm that stirred the sons and daughters of India on the attainment of independence gave itself expression in various creative channels. The writer of the verses contained in this brochure has done well in drawing the pointed attention of the youth of the country to the several shortcomings and difficulties that face the country today and showing the way out of them. Real independence means the enjoyment of the fruits of independence by each and every citizen. The author has visited foreign countries and seen how other nations are progressing towards peace and happiness. So he feels the poignancy all the more when he contrasts conditions in other countries with those in India. The topics for each of the pieces are well chosen and the language simple and clear even to young children. India's glories, the causes of our degeneration, and the ways in which the national consciousness is to be roused in every heart are illustrated in a number of short poems. We hope Subedar Chatterjee's poems will serve to rouse our countrymen and countrywomen into activities for promoting the regeneration of India.

NEWS AND REPORTS

THE RAMAKRISHNA MISSION STUDENTS' HOME, MADRAS REPORT FOR 1947

The Home has three distinct sections, the College, the High School, and the Technical. So far as the first is concerned, the Home provides only board and lodging, while in the case of the other two, it provides instructional facilities also. To maintain the primary character of the institution as an orphanage, admissions are restricted to the poorest among the best, merit being the guiding factor in selection. The policy of the Home is to send for higher literary studies only those who show marked promise in that direction, and to divert the rest to suitable vocational studies.

At the close of the year under report the Home had 279 boys. About 40 per cent of the total number of students were in receipt of scholarships and concessions towards school and college fees,

The library and reading room had a total of 11,998 books (including the Vivekananda College); and many leading dailies and magazines in English, Tamil, and Telugu.

University Education: There were 42 students belonging to different colleges staying in the Home; and in the annual examinations, all the 17 candidates sent up came out successful, 6 in the first class.

Technical Institute: The name of the Industrial School was changed into Technical Institute during the year. The Jubilee Automobile Workshop attached to the Institute was fully equipped with precision tools, and appliances for maintaining, repairing, and completely reconditioning all types of automobiles. Special equipment for spray painting, battery charging, cylinder re-boring, and oxy-acetylene welding have been provided. The Institute prepares students for L.A.E. Diploma.

Residential High School: The special features of the

school are small classes, individual attention to pupils, tutorial supervision outside school hours, and provision of manual training. The School and the Home form an organic whole, where teachers and pupils live and work in close and harmonious relationship. In the last SSLC examination, out of 36 sent up, 34 were declared eligible. There were three sections in carpentry, weaving, and cane-work, and an additional section for mat-weaving and tailoring. During the year a night school was started in a neighbouring Harijan colony, run by the senior pupils of the school.

Elementary School: The school had a strength of 271 (167 boys and 104 girls) as against 203 last year.

The Boys' Schools: The total strength of the Main School and its three branches and of the elementary schools under the management of the Mission in the locality was 3,519 as against 3,312 last year. A new elementary school was opened in Rajabadhar Street.

The special feature of the schools is the imparting of moral and religious instruction and the development of special aptitudes in boys along healthy lines. Special classes were held thrice a week outside school hours, and lives of great men belonging to all religions were taken up for study from the lowest classes.

The general library of the school contains 5,455 volumes in addition to the class library books numbering 10,750; and the reading room supplies nearly 20 periodicals.

In all 408 pupils received fee concessions and 16 received scholarships. The hostel attached to the High School provided board and lodging for about 70 pupils. Prayer, *Gita* chanting, study, and games were arranged to make for the harmonious development of body, mind, and soul.

The total recurring expenditure on all sections amounted to Rs. 1,49,326-14-9, while the receipts were Rs. 1,42,293-1-1, resulting in a deficit of about Rs. 7,000, besides the huge deficit of about 20,000 last year. Besides a sum of Rs. 24,523-12-8 was spent on the construction of class rooms etc., and another sum of Rs. 15,664-5-3 was incurred in providing equipment for the workshop.

The recurring deficits have caused the depletion of a lakh of rupees from the slender capital fund of the Home. The help of the generous public is needed to restore the financial equilibrium of the institution, which is functioning as a poor boys' home for about 300 destitute students and maintaining schools for training them.

THE RAMAKRISHNA MISSION SEVASHRAMA, BRINDAVAN

REPORT FOR 1947

This Sevashrama is, in the words of Srimat Swami Virajanandaji Maharaj, President, Ramakrishna Mission,

'the outcome of a deep spiritual-ideal which the great Master with whose name it is associated once gave to the world—to regard work as worship and to serve man as God. Situated picturesquely on the bank of the Jumna in the midst of shady trees and groves it breathes an atmosphere of calm which brings peace to the souls of the patients.'

Started in 1907 mainly to give medical aid to the poor pilgrims who flock to this important holy place, the Sevashrama has now grown into a full-fledged hospital serving not only the sojourning pilgrims but the inhabitants of the locality as well.

In the indoor section there were 55 beds but in times of rush, as many as 80 beds had to be provided to meet the emergency. During the year under report, 1,383 cases were admitted, and the total number of surgical cases including that of the eye department was 1,585 of which 398 were major operations. The Nanda Baba Eye Hospital which came as the fulfilment of a long-felt need, carried on excellent work. With a view to providing every kind of medical help for the patients, the hospital was equipped with an X-ray plant. Arrangements were also made in this department for electro-therapy with Infra-red unit and Inductotherm unit. The operation theatre was fully equipped with a hydraulic table, shadow-free lamp, sterilizers, and all sorts of surgical instruments. A speciality of the Sevashrama is its Indoor Eye Department.

The Outdoor Dispensary treated altogether 56,262 cases and the number of the surgical cases including that of the eye section was 985.

Under the head Outdoor Help, the Sevashrama gave monthly and occasional relief to 66 persons who were mostly helpless men and widows of respectable families. Clothes and blankets were also supplied to the needy.

The institution has in view a vast scheme for developing its work. The female ward of the hospital needs to be completely rebuilt and expanded. The monastic workers need separate quarters as the present accommodation is insufficient. The resident doctors have to be provided with family quarters; and in order to remove the constant threat of the Jumna floods encroaching the premises, a strong protective wall has to be built. The X-ray plant also requires separate building. These are all very urgent, and in addition there has been a considerable amount of deficit during the year. The influx to the hospital is on the increase, and greater demands are being made on the slender financial position of the Sevashrama. But the management fervently hope that all help would be forthcoming as hitherto and that the charitable public will see that the present standard of efficiency and usefulness is not in any way endangered for want of timely aid.

MAYAVATI CHARITABLE HOSPITAL

REPORT FOR 1947

Origin and Growth : The Advaita Ashrama at Mayavati was started by Swami Vivekananda—far away in the interior of the Himalayas—to be a suitable centre for practising and disseminating the Highest Truth in life. In addition to its religious and cultural work through publication of books and the magazine *Prabuddha Bharata*, the Ashrama also runs a hospital to serve the suffering humanity as embodied divinity, without any distinction of caste or creed, and high or low.

The Mayavati Charitable Hospital came into being in response to most pressing local needs. The condition of the villagers, mostly ignorant and poor, is so helpless in times of disease and sickness that even the stoniest of hearts will be moved to do something for them. The regular dispensary was opened in 1903. Since then it has been growing in size and importance. Now quite a large number of patients come from a distance of even 50 to 60 miles taking 4 or 5 days for the journey.

In the hospital there are 13 regular beds. But sometimes arrangements have to be made for a much larger number of indoor patients—there is so great a rush for admission. People come from such great distances and in such helpless conditions that they have to be accommodated anyhow.

The operation room is fitted with most up-to-date equipments and as such various kinds of major operations can be done here. This has been a great boon to the people of this area.

There is also a small clinical laboratory, which is a rare thing in these parts. Now almost all kinds of medical help that one can normally expect in a small town in the plains are available here.

The total number of patients treated during the year in the Indoor Department was 325, of which 307 were cured and discharged. In the Outdoor Department the total number of patients treated was 9,961, of which 7,689 were new and 2,272 were repeated cases. Altogether 48 different kinds of diseases were treated and 25 operations were conducted.

The visitors' remarks show a great admiration for the tidiness, equipment, efficiency, and usefulness of the Hospital. Mr. H. C. Willmott, I.C.S., Dy. Commissioner, Almora, writes among other things 'The hospital is, I think, a most noticeable achievement. I have not seen its like anywhere in this district.'

The financial position of the hospital is not very strong; and for the most part it has to depend on the generous public for donations and subscriptions. The Receipts and Payments Account for the year ended 31st Dec. 1947 shows Rs. 7,995-2-6 as the net expendable receipts, of which Rs. 3,214-13-9 is by way of donations and subscriptions. As against these receipts, the expenditure amounted to Rs. 5,846-11-9. The hospital needs funds for its maintenance and improvement. Contributions for endowment of beds, one or more, may be made in memory of near and dear

The management expresses its grateful thanks for the donations by the generous public and hopes they will extend the same co-operation on which the work of the hospital depends and thus help to serve the sick and the diseased in this far-away place.

All contributions, however small, will be thankfully received and acknowledged by the undersigned.

SWAMI YOGESHWARANANDA
President, Advaita Ashrama,
P. O. Mayavati, Dt. Almora, U. P